

JOURNEY OF THE DUTTA

Kannauj to Bengal



HEMOTPAUL CHAUDHURI



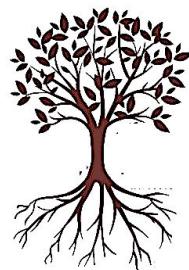
Shri Shri Radha-Madhava

Divine deities of our 16th century ancestor, Krishnananda Dutta Chowdhury of Andul, now under the care of the Chhoti Radha Madhava Organization.

photo courtesy: chhotiradhamadhava.com

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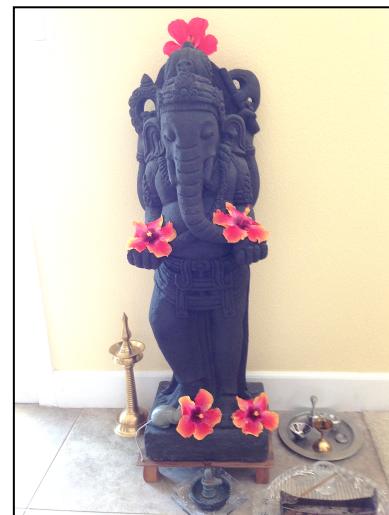
नमस्ते अस्तु भगवन् विश्वेश्वराय महादेवाय त्रिंबकाय
त्रिपुरान्तकाय त्रिकाणि-कालाय कालाग्निरुद्राय
नीलकण्ठाय मृत्युंजयाय सर्वेश्वराय
सदाशिवाय श्रीमन्महादेवाय नमः ॥

Gobinda Sharan Dutta (# 17) in **16th century** quarreled with his elder brother Ram Sharan, and moved from Andul to "Badar Rasa" near South Calcutta which later became known as Gobindapur.

Gobinda Sharan was employed as Treasury Secretary in Emperor Akbar's government by Raja Todar Mall; but he misused his power to have Ram Sharan's wealth looted by his henchmen.

Kashiswar Dutta Chowdhury (# 18), Ram Sharan's youngest son, was able to restore back the glory of the Andul zamindari in **17th century** after Prince Khurram (future Emperor Shah Jahan) responded to his appeal for help and ordered the loot to be returned back.

Ram Chandra Dutta (# 19), Gobinda Sharan's grandson, moved from Gobindapur to "Hatkhola" in North Kolkata in early **18th century**, and became the patriarch of the illustrious "**Hatkhola Dutta Family**".



ॐ गणानां त्वा गणपतिं हवामहे कविं
कवीनामुपमश्रवस्तमम् ।
ज्येष्ठराजं ब्रह्मणाम् ब्रह्मणस्पत आ नः
शृण्वन्नूतिभिःसीदसादनम् ॥
ॐ महागणाधिपतये नमः ॥



This document is an historical narrative of Purushottama Dutta (# 1) and his descendants covering 11 centuries and about 29 generations. The text is based on several books written by family elders, extracts from genealogical manuscripts and books published by well-known historians; as well as additional information gathered from family members.

Descendants are assigned numbers either in brackets after the name, or before the name.

I sincerely thank Dhruba Dutta Chaudhury (# 27) who encouraged me to write; providing valuable pictures, data, and cover design.

This document has been updated to include some recently acquired information.

Family Tree Charts in great detail are included in these books. Currently there is no plan to update them:

- Dutta Chaudhuri Ancestry: Hardcover pub. 2022, at Pothi.com website in India
- Dutta Chaudhuri Chronicles - Our Ancestry: Hardcover pub. 2022, at Amazon websites in USA and Europe

Hemotpaul Chaudhuri (# 25)
হেমোৎপল চৌধুরী August, 2023

Notable Ancestors

**ॐ आगच्छन्तु मे पितर एवं ग्रहन्तु जलान्जलिम ।
Our Ancestors, please come and accept the offerings of holy water !**

| | |
|---|---|
| Purushottama Dutta <i>circa 10th century A.D.</i> | Patriarch of the Kayastha Dutta family of south-west Bengal (দক্ষিণ ঢাকে). He migrated from Kannauj of present-day Uttar Pradesh to Gour, Bengal with other Kayasthas & Brahmins at the invitation of King Adisura of Bengal. The King had invited the Brahmins to re-establish the traditions of the Vedic religion, and the Kayasthas to protect the land and strengthen the king's administration. |
| Tekari Debidas Dutta Chowdhury <i>circa 14th century A.D.</i> | Founder of the Dutta Chowdhury family of Andul. He became "Zamindar" by acquiring the vast estate of Muzaffarpur Pargana, and was subsequently designated as "Chowdhury" of the Pargana by his contemporary Bengal Sultanate. Present-day Howrah, 24-Parganas, and west of the Nadia districts together formed the Muzaffarpur Pargana. |
| Krishnananda Dutta Chowdhury <i>circa 16th century A.D.</i> | Initiated into the <i>Brahma-Krishna Naam Mantra</i> by Prabhu Nityananda, he surrendered all possessions to son Kandarpa Ram, & settled down in Puri to lead a spiritual life, where he continued to worship the family's ancestral deities of Sri Sri Radha-Madhava. The deities are now in Choti, Odisha under the care of Chhoti Radha Madhava Organization. |
| Gobinda Sharan Dutta <i>circa 16th century A.D.</i> Ram Chandra Dutta <i>circa 1705 A.D.</i> | Disagreements with his elder brother, Ram Sharan, made Gobinda Sharan move from Andul to "Badar Rasa" near South Calcutta which later became known as Gobindapur. He was employed as Treasury Secretary in Emperor Akbar's government by Raja Todar Mall. Gobinda Sharan's grandson, Ram Chandra Dutta , moved from Gobindapur to " Hatkholi " in North Kolkata and became the patriarch of the illustrious "Hatkholi Dutta Family". |
| Kashiswar Dutta Chowdhury <i>circa 17th century A.D.</i> | As a 17-year old boy, Kashiswar tragically lost his father Ram Sharan who had passed away in shock, because of disagreements with brother Gobinda Sharan resulting in loss of most of his property & possessions. The young Kashiswar appealed to Shah Jehan for help, and the emperor ordered Gobinda Sharan to return what had been taken from Ram Sharan. Kashiswar restored back the glory of the Andul zamindari. He started the celebration of annual Durga Puja at the family's <i>Durga Dalan</i> ... a tradition that has continued uninterrupted for more than 450 years. |
| Madan Mohan Dutta Jagat Ram Dutta <i>circa 18th century A.D.</i> | Both were grandsons of Ram Chandra Dutta, really consolidating the family's fortunes at Kolkata and elsewhere. It was primarily because of them that the Hatkholi Dutta Family became respected and famous. Though they lived in separate mansions, both were successful businessman, religious, and became known for their philanthropy. |
| Akshay Chandra & Sarat Kumari Chowdhury <i>19th/20th century A.D.</i> | Akshay Chandra Chowdhury of Andul was intimate with the Tagore family, especially with Jyotirindranath and the younger Rabindranath, inspiring them into writing poetry and composing tunes. Sarat Kumari, his wife, was primarily a journalist, & her short stories became very popular. |
| Prabhobati (Dutta) Bose <i>19th/20th century A.D.</i> | Daughter of Ganga Narayan Dutta of the Hatkholi family, she was the wife of Janaki Nath Bose, and mother of Netaji Subhas Chandra Bose. She was involved in the spiritual & cultural growth of her children as well as that of other members of the extended Bose family, which has made significant contributions to Indian society. |
| Nistarini (Dutta) Basu <i>19th/20th century A.D.</i> | She was the daughter of Abhayacharan Dutta of the Hatkholi Dutta family, and wife of Raj Narayan Basu who was a renowned writer and intellectual of the Bengal Renaissance. She was the maternal grandmother of Shri Aurobindo. |

Notable Ancestors

**ॐ आगच्छन्तु मे पितर एवं ग्रहन्तु जलान्जलिम ।
Our Ancestors, please come and accept the offerings of holy water !**

| | |
|--|---|
| Kedarnath Dutta <i>19th/20th century A.D.</i> | Born in the Hatkhola Dutta family, he became a prominent thinker of the Bengali Renaissance, leading philosopher, author, and spiritual reformer of Vaishnavism. He was also the author of our 1st ancestral history book, "Dutta Vansa Mala". He became known as Shrila Bhaktivinoda Thakur . |
| Pran Krishna Dutta <i>19th/20th century A.D.</i> | Descendant of the Dutta Chowdhury family of Andul. His ancestor, Binod Behari Dutta Chowdhury, took refuge at the Hatkhola home of Ram Jeevan Dutta ... Gobinda Sharan Dutta's grandson ... during the Bargi attacks of early 18th century. In his book "Kolikatar Itibritto" (কলিকাতার ইতিবৃত্ত) he provided historical information about the development city of Calcutta, and also described the ancestry of some distinguished and traditional families ... including that of his Andul ancestors. He opened several orphanages to shelter destitute children. |
| Bimal Prasad Dutta <i>19th/20th century A.D.</i> | Son of Kedarnath Dutta; he renounced <i>samsara</i> , accepted a spiritual life devoted to the <i>Krishna-Bhakti</i> movement, & organized the Gaudiya Math. He became known as Shrila Bhaktisiddhanta Sarasvati . He was the Guru of Swami Prabhupada, the founder of the <i>International Society of Krishna Consciousness</i> . |
| Lalita Prasad Dutta <i>19th/20th century A.D.</i> | Bimala Prasad's younger brother; he was initiated by his father Kedarnath into the family's Vaishnava tradition. His book, <i>Brahmakayastha</i> (ব্ৰহ্মকায়স্থ), provides a wealth of information about our ancestry. He glorifies the Kayastha caste to be of divine origin, authorized to follow the dharma of Brahmins as well as Kshatriyas; extensively supported by references to documents. |
| Dr. Bijoy Krishna Dutta Chowdhury <i>19th/20th century A.D.</i> | Instead of enjoying the easy-going lifestyle of a <i>zamindar</i> like his ancestors in Andul, he chose to study medicine at Medical College, Calcutta and become a qualified doctor; perhaps the first in the family. He studied in the feeble light of hurricane lamps. To attend his classes he had to travel everyday between Andul and Calcutta; some of it by foot. Later he moved with family to his new home in Calcutta for private practice of medicine, but continued to be in touch with Andul. |
| Dr. Anil Chaudhuri <i>20th century A.D.</i> | Eldest son of Dr. Bijoy Krishna, he also became a doctor and started his medical practice as assistant to Dr. Bidhan Chandra Roy, Chief Minister of West Bengal. He taught and conducted research in Pathology, Bacteriology, and Tropical Medicine. He was a founding director of Metropolitan Laboratory & Nursing Home, at Shakespeare Sarani, Kolkata; and Head of the Department of Pathology at R.G. Kar Medical College & Hospital. |
| Atul Krishna Dutta Chowdhury <i>19th/20th century A.D.</i> | He served for about 20 years in Rangoon, Burma, at a British firm engaged in the paper manufacturing business. Subsequently he returned to Calcutta and started his own business in the same line, which became quite successful. He was the author of our ancestral history book " Amar Gramer Katha (আমাৰ শামেৰ কথা)"; a priceless document with a lot of information about our ancestry, including names, that has helped construct the history of our ancestors in detail. The same book with hardcover is known as " Amar Desher Katha (আমাৰ দেশেৰ কথা)". |
| Basanta Chowdhury Banbehari Dutta Chaudhury Dr. Biren Chowdhury <i>20th century A.D.</i> | Basanta Chowdhury (1928-2000), a leading actor in Bengali & Hindi films, was not able to attend the puja too often because of his busy schedule, but his contribution towards funding the puja was invaluable. The 1960's were bad times for the Dutta Chowdhury's ancestral annual Durga Puja, due to lack of funds. It was then that Banbehari Dutta Chaudhury , Biren Chowdhury , and Basanta Chowdhury came forward to provide the necessary financial support and help. With the blessings of Ma Durga, it was possible to continue the traditional Puja of the family. |

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Gotra, Aryan Migration, Caste System

* GOTRA

★ Background Information

The word “गोत्र (Gotra)” means “clan”, and implies the pre-historic origins of a family. Most Hindu families trace their pre-historic origins to a holy sage or seer (ऋषि - Rishi). Our family traces its origins to *Rishi* Bharadwaja.

★ **Bharadwaja** was son of *Rishi* Brihaspati and grandson of *Rishi* Angiras. He became a Vedic seer of the highest order. One of his sons, Dronacharya, was the guru of the Pandavas of Mahabharata.

★ **King Adisura** was a king of Gour (ancient Bengal). Though some doubt whether he ever existed, there are enough references in old manuscripts to define him as a ruler of the Sura dynasty ... 10th century being the most reasonable estimate of his time. It was during his reign that he invited five learned Brahmins and five accomplished Kayasthas of Kannauj along with their families, to Bengal in order to conduct and administer a grand *Yagna* (यज्ञ - ritual worship) so as to be blessed with an heir. **Purushottama Dutta**, our ancestor, was the leader of the five Kayasthas. He was of **Bharadwaja Gotra**.

"श्रुत्यध्ययन-सम्पन्नः सत्य सन्ध्यो दृढ़व्रतः
कुलश्रीष्ठान्वये जातो दत्तः श्रीपुरुषोत्तमः ॥"
"भगवद्विक्ति-पूतः स सर्वलोक-हिते रतः ।
भरद्वाज-प्रसादेन सदाचार-समन्वितः ।
अतस्तस्य भरद्वाज-गोत्रस्याङ्गिरस्य च ।
प्रवरः स्थापितो देवै वार्हस्पत्य इति स्मृतः ॥"

*"Accomplished in studying Vedas, and established in the daily rituals; Purushottama Dutta, born in the most distinguished family of his race.
Purified by divine devotion, dedicated to the welfare of all; blessed by Bharadwaja, endowed with virtue.
Being of the gotra of Bharadwaja and Angirasa; descended from the lineage of Brihaspati by divine will."*

Above left: Sanskrit sloka extracted from books on our ancestral history, which says that Purushottama Dutta of Kannauj was of

Bharadwaja Gotra. Above right: English translation of the sloka. From 10th century onwards, all descendants of Purushottama Dutta have identified themselves to be of *Bharadwaj Gotra* lineage. *Rishi* Bharadwaja's name is invoked during rituals associated with birth, death, and worship in all families of our ancestry.

Here are two lines from a *mantra* for Sri Sri Kashiswar Bhairava, the *kuladeva* (family deity) at Andul since the 17th century. The mantra identifies the Dutta lineage of Andul to be of *Bharadwaja Gotra*.

Some historians and pundits have recorded false information about our gotra, resulting in a mixup of identity between our ancestor Purushottama Dutta and another person of the same name. We will discuss and clear this confusion later.

বাণেশ্বরায় নরকার্ণবিভারগায় জ্ঞানপ্রদায় করণামৃতসাগরায়।
আনন্দুলক্ষ্মি ভরদ্বাজঃগোত্রঃ দওনাং গোষ্ঠীপতিঃ কুলদেবং।

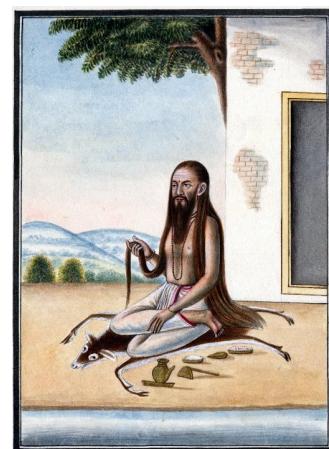
* ARYAN MIGRATION

In an essay “Alpines in Eastern India” (in the book, “Discovery of North-East India: Geography, History, Culture, Volume 1, edited by Suresh Kant Sharma, Usha Sharma, page 175 onwards), historian Kanaklal Barua writes that Alpine Aryans, an Aryan sub-race (*descending from the Celts of Central Europe in Neolithic times ... info from Wikipedia*) immigrated to India in the third millennium B.C. One group settled down in Central-North India, another in Gujarat, and a third group went to Bengal.



Barua references another historian, Dr. B.S. Guha who, in “Census of India, Vol I Part III; 1931”, considers Nagar Brahmins of Gujarat to be ethnically related to Bengali Kayasthas ... at one time they officiated as priests of the Alpine Aryans. Guha also thinks that Bengali Brahmins are near cousins of Bengali Kayasthas, though the Brahmins came out of intermixture with Vedic Aryans or Mediterranean Aryans (*descending respectively from Northern and Southern Europe ... Wiki*) who had also migrated to India in pre-historic times.

In page 182 of “Alpines in Eastern India”, Barua references three inscriptions dated between 7th to 8th century A.D. found in Assam, Bengal, and Odisha, in which local kings in these provinces donated lands to Brahmins whose surnames match with those of modern-day Bengali Kayasthas for example, Ghosa, Dutta, Vasu, Mitra etc. ... same surnames also showing up in Nagar Brahmins of Gujarat ... validating the possibility of these communities being of a common Alpine Aryan heritage.



Bharadwaja
19th century painting, British Museum

Gotra, Aryan Migration, Caste System

Rajanikanta Chakraborty, in his book ... referenced below ... quotes genealogical pundit Dhrubananda Mishra of early 19th century in stating that our ancestor Purushottama Dutta was of **Saksen** ancestry. This implies that he was of a Kayastha community of dual heritage; Saka and Aryan. The origins of Saksen ancestry are discussed in a separate chapter "**Purushottama Dutta's Lineage**".

* CASTE SYSTEM

Before getting into discussions on the subject, it is good to keep in mind that the Hindu scriptures are estimated to have been written at the earliest, as shown below. These estimates are decided by Western experts (~ Wiki: Timeline of Hindu texts). However, oral recitation of our scriptures as instructed by guru to sishya has been prevalent for several centuries prior to the appearance of written text.

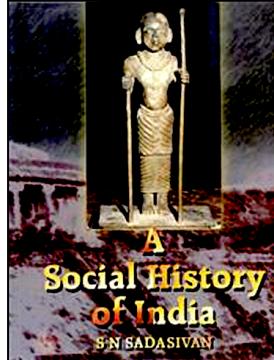
সহিত মিলিত হয়। আদিশূরের 'সমগ্র যে কয়েকজন কাষাণ্ঠ আসিয়া ছিলেন, তথাদে মকরন্দযোগ সূর্যাধুবজ্বংশীয়, দশরথ বশ চেন্দি-বংশোদ্ধুব, বিরাটগুহ অগ্নিকুলোদ্ধুব, কালিদাসমিতি চন্দ্ৰ-বংশোদ্ধুব, পুরুষোত্তম দত্ত শকমেন-বংশোদ্ধুব *। ইহাতে অমৃমান হয় আর্যদিগের সঙ্গে নাগ ও শকজাতির মিশ্রণে কাষাণ্ঠ জাতির উৎপত্তি হইয়াছে। অগ্নিকুল ও শক-দেন বংশ শক জাতির অন্তর্গত ছিল।

* ক্রবীনল্লভ মিশ্র

গৌড়ের ইতিহাস (Gourer Itihaas) - Part 1, p74
by Rajanikanta Chakraborty, pub. 1317 BS

Rig Veda: 1500 BC
Upanishads: 1200 BC
Manusmriti: 1250 BC
Bhagavad Gita: 400 BC
Puranas: 3rd century AD

★ Dr. S. N. Sadasivan (1926-2006), in his "A Social History Of India", Chapter VII titled "*India in Fragments – The Pyramid of Brahminic Victory*", (pub. 2000) ... see p227-229 ... provides detailed evidence on how the Brahmins undertook a mission to rebuild India's social system to make their own place and position eternally unassailable at the top.



courtesy ~
A.P.H. Publishing Corp.

The cast system was practically unknown in the Vedic religion, though the priests had a respectable status because they had to live an austere and simple life.

Rig Veda (ऋग्येद)

Sadasivan writes about how, between the 5th and 8th centuries, the Brahmins stepped up their efforts on revivalism ... apparently even to the extent of fabricating and incorporating into the **Rig Veda** a hymn called **Purusha Shuktam**, in which the word "**Shudra**" appears in a *sloka* for the first time.

ब्राह्मणोऽस्य मुखमासीद् बाहू राजन्यः कृतः ।
ऊरु तदस्य यद्देव्यः पद्मां थृषो अजायत ॥१२॥

*"The Brahmanas were His Mouth,
Kshatriyas became His Arms,
Vaishyas were His Thighs, and
Shudras were His Feet."*

Rishi Narayana which compared to the names of the other Vedic rishis is quite modern. The original Vedic Rishis were: Marichi, Atri, Angiras, Pulasty, Pulaha, Kratu, Vasistha, Vaivasvata - father of Manu, Bharadwaja, Kasyapa, Gautama, Vishwamitra, and Jamadagni or Bhrigu."

Rig Veda, Book-10, Hymn-90
(Purusha Shuktam), Sloka-12

"The fact that the hymn found its place in the Atharva Veda, a post-Buddhist creation, tends to corroborate that it is the crafty creation of the reviving Brahminism for establishing its social claims."

"During the Vedic time only one who has learned a minimum of 500 hymns of the Rig Veda by heart and recite them correctly as occasions demanded, and observed the sacerdotal discipline, alone was admitted to the Brahminic order."

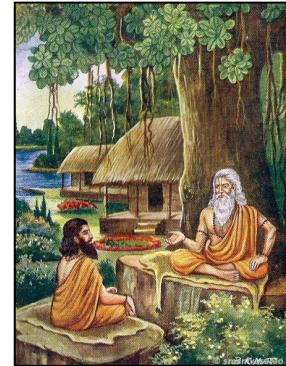
Gotra, Aryan Migration, Caste System

Vyasa, the son of a fisherwoman, Satyavati or Matsya-Gandhika, could become the father of Brahminism by only his merit. Vyasa's father was Parasara, whose mother Adrisayanti was a Puliya (Pulaya) woman."

"**Vasisstah**, the most respected of seers, was the son of a prostitute (Urvasi) and he attained Brahminhood by the self refinement he achieved by tapas. Gangaprasad in his publication, "Jatibhedam (Caste Discrimination)" says that **Kavasa**, the son of a maid servant was made a Brahmin on the bank of the river Saraswati on the Rishis".

Vajrasuchi Upanishad (वज्रसूची उपनिषद्)

तर्हि जाति ब्राह्मण इति चेत् तन्न । तत्र
जात्यन्तरजन्तुष्णनेकजातिसंभवात् महर्षयो बहवः सन्ति ।
ऋष्यशृङ्गो मूर्याः, कौशिकः कुशात्, जाम्बूको जाम्बूकात्, वाल्मीको
वाल्मीकात्, व्यासः कैर्यत्कर्यायाम्, शशपृष्ठात् गौतमः,
वसिष्ठ उर्वश्याम्, अगस्त्यः कलशे जात इति भृतत्वात् । एतेषां
जात्या विनाप्ये ज्ञानप्रतिपादिता ऋषयो बहवः सन्ति । तस्मात्
न जाति ब्राह्मण इति ॥



Vajrasuchi Upanishad is a minor Upanishad, attached to the *Samaveda*. It is notable for being a sustained philosophical attack against the division of human beings, and for asserting that any human being can achieve the highest spiritual state of existence. This Upanishad is attributed to Adi Sankaracharya in the manuscripts discovered by early 1800s, but it is not known whether it was actually composed by him or in the 8th-century he likely lived in.

(~ Wiki)

Then is "Brahmin" a caste (*by birth*)?

No. Since many *rishis* have sprung from other castes and orders of creation:

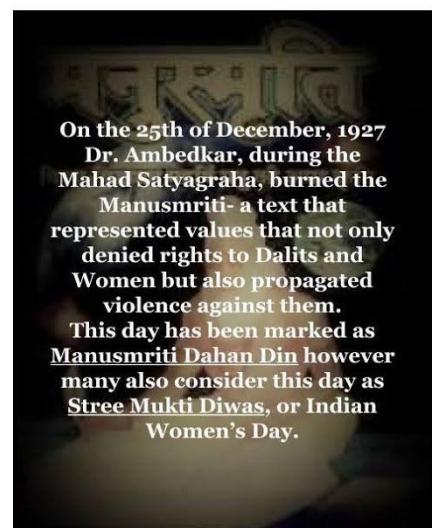
Rishyashringa was born of deer; Kaushika of *kusha* grass;
Jambuka of a jackal; Valmiki of *valmika* (ant-hill);
Vyasa of a fisherman's daughter; Gautama of the back of a hare;
Vasishttha of Urvasi (a celestial nymph in the court of Indra); and
Agastya of a water-pot; thus have we heard.
These *rishis*, born of other caste, have excelled amongst the teachers of divine wisdom;
Therefore, "Brahmin" is not a caste (*by birth*).

Note: *The sloka implies that these rishis were "Brahmins" by their qualities as teachers of divine wisdom.*

Manusmriti (मनुस्मृति)

"Among the notable Indian critics of the text in the early 20th century was Dr. B. R. Ambedkar, who held Manusmriti as responsible for caste system in India" (~Wiki). Ambedkar was right. Even in the 21st century there is no end to atrocities committed on the descendants of the Shudras by those who consider themselves as belonging to a higher order of existence.

In the following page are a few examples of Manusmriti's inhuman attitude towards the **Shudra** caste.



एकम् एव तु शूद्रस्य प्रभुः कर्म समादिशात् । एतेषाम् एव वर्णानां शुश्रूषाम् अनसूयया ॥ १-७१

1.91. One occupation only the lord prescribed to the Sudra, to serve meekly even these (other) three castes.

न शूद्राय मतिं दद्यान् न-उच्चिष्टं न हविष्कृतम् । न च-अस्य-उपदिशेद् धर्मं न च-अस्य ब्रतम् आदिशेत् ॥ ४-८०

4.80. Let him not give to a Sudra advice, nor the remnants (of his meal), nor food offered to the gods; nor let him explain the sacred law (to such a man), nor impose (upon him) a penance.

यो ह्यस्य धर्मम् आचेष्य यश् च-एव-अदिशाति ब्रतम् । सो असंवृतं नाम तमः सह तेन-एव मज्जति ॥ ४-८१

4.81. For he who explains the sacred law (to a Sudra) or dictates to him a penance, will sink together with that (man) into the hell (called) Asamvrita.

एकजातिर् द्विजातींस् तु वाचा दारण्या क्षिपन् । जिह्वायाः प्राप्त्याच्च चेदं जघन्य-प्रभवो हि सः ॥ ८-२७०

8.270. A once-born man (a Sudra), who insults a twice-born man with gross invective, shall have his tongue cut out; for he is of low origin.

नाम-जातिग्रहं त्वं एषाम् अभिद्रोहेण कुर्वतः । निक्षेप्यो अयोमयः शङ्कुर ज्वलन्त् आस्ये दशाङ्कुलः ॥ ८-२७१

8.271. If he mentions the names and castes (gati) of the (twice-born) with contumely, an iron nail, ten fingers long, shall be thrust red-hot into his mouth.

धर्म-उपदेशं दर्पेण विप्राणाम् अस्य कुर्वतः । तसम् आसेचयेत् तैलं वक्ते श्रोत्रे च पार्थिवः ॥ ८-२७२

8.272. If he arrogantly teaches Brahmanas their duty, the king shall cause hot oil to be poured into his mouth and into his ears.

Manusmriti (मनुस्मृति)

Bhagavad Gita (भगवद्गीता)

The Bhagavad Gita appearing many centuries after the Rig Veda advocates a society structure based on aptitude, profession, & qualities. This validates Sadasivan's theory that the controversial Sloka-12 of Rig Veda Purusha Suktam advocating a caste structure based on birth was probably inserted at a much later date to support the domination of society by a section of Brahmins.

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥४-१३॥

"I created the four divisions of human society based on *aptitude and profession*. Though I am the author of this system of the division of labor, one should know that I do nothing directly and I am eternal."

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप /
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥१८-४१॥

"The duties of the Brahmins, Kshatriyas, Vaishyas, and Shudras are distributed according to their *qualities*; in accordance with their *gunas*."

Bhagavad Gita, Verses 4-13 and 18-41

Ashtavakra Gita (अष्टावक्र गीता)

This scripture is written as a dialogue between the sage Ashtavakra and Janaka, king of Mithila. Some scholars date it to have been written immediately after the Bhagavad Gita; others believe it to have been written much later.

न तं विप्रादिको वर्णो नाश्रमी नाक्षणोचरः ।

असङ्गोऽसि निराकारो विश्वसाक्षी सुखी भव ॥ १-५ ॥

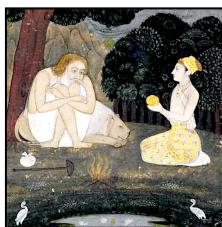
You have no caste. No duties bind you.
Formless and free,
Beyond the reach of the senses,
The witness of all things.
So be happy! ~ Ashtavakra Gita (1:5)

★ **Sriram Chandra Basu**, in his book "**The Bengal Kayasthas**" (pub. 1911, p14-15) uses references from the Bhagavad Gita to show that distinctions between the four castes were based on merit; not on birth. See extract on the right.

In spite of the existence of older texts like the offensive sloka in **Purusha Suktam**, or the distasteful slokas of **Manusmriti**, it is heartening that such inspirational scriptures like the **Bhagavad Gita** or **Astavakra Gita** came into existence later for the greater good of Hindu society.



भगवद्गीता



अस्तावक्र गीता

One relying on the गीता *Gita*, cannot but do away with the theories of birth distinctions by castes and admit that all Hindus at the beginning stood on one and the same platform of common humanity without any distinction. The division in four groups was subsequently made having regard to the natural propensities, qualifications, intellectual developments, acts and conduct of each individual man. No man was born a Brahmana, a Kshatria, a Vaisya or a Sudra. Men were classed under those four groups with reference to their merits or demerits and this will be evident from the following :

चातुर्वर्धः मयास्तेऽ षणोकर्मविभागः । गीता ४अ १३ श्लोक ।

meaning, that the four divisions are made having regard to the propensities, qualifications, intellectual culture, acts and pursuits of individuals. It is further said :

त्राक्षण क्षत्रियविशां शूद्रानकं परम्परा ।
कन्त्वाणि प्रविभक्तानि व्यतावप्तवै उर्वै ॥ गीता १८अ ४१ श्लोक ।

The meaning is, O Tormentor of enemies ! men have been enjoined to perform the duties and follow the callings of four generic divisions, namely, Brahmana Kshatria, Vaisya and Sudra, which were made having regard to the natural disposition and intellectual development and ability. Again,



Purushottama Dutta's Lineage

* PURUSHOTTAMA DUTTA'S LINEAGE

“অগ্নিদত্ত পুরুষোত্তমঃ অগ্নিদত্ত কুলোত্তমঃ,
সূর্য বংশদীপকঃ সর্ব বিজ্ঞাবিশাবদঃ।
অহাকৃতি: মহামানীচ কুলভূক্তগণ্যকঃ,
স আগত বন্ধদেশে সর্ববিষয় রক্ষণাত্ম চ ॥
সচেষ্টকসেনাধরো শৈববরঃ
জ্ঞানিনাম ব্রহ্মী চ মৌলগণ্য গোত্রঃ ।
শক্তজ্ঞঃ শাক্তজ্ঞঃ ভাস্তুরশ্চ বলী,
পিণাকগাণি কুল দেবতা চ ॥”

কায়স্ত-তর্ক সমাধান
Kayastha Tarka Samadhan
by Upendra Ch. Mitra
p24, pub. 1617 BS

Upendra Chandra Mitra ... see *insert* ... references the description of **Purushottama Dutta of Kannauj** as originally written in Sanskrit by Ramananda Sarma in his book *Kuladipika* (কুলদীপিকা) :

"This Purushottama ... descendant of Agnidatta, the bright star of Sudatta's lineage, master of all knowledge, of exceptional personality, greatly respected, born of the noblest of families has come to Bengal for the protection of all."

He is of the Dutta family of Saksen heritage; devoted to Lord Shiva, warrior of all warriors, of Maudgalya Gotra, accomplished in weapons as well as in the scriptures, radiant as the sun, the one whose ancestral deity is Lord Shiva holding the Pinaka - (পিনাক - mighty bow)."

- Purushottama ... the one invited by King Adisura ... was of Bharadwaja Gotra; **not of Maudgalya Gotra**. The Gotra confusion was due to mistaken identity with respect to another person of same name but of Maudgalya Gotra. See chapter "**Wrong Gotra: Maudgalya**" for detailed explanation.

এই শকসেন বা সাঙ্কাশ্যায়ন দত্তবংশও সূর্য বংশীয় ।

Kayastha Tarka Samadhan, p25

- Mitra writes ... see his p25 extract above ...
"This Dutta family of সকসেন (Saksen) or সাঙ্কাশ্যায়ন (Sankasyayan) descent had their origins rooted in the সূর্যবংশ (Suryavansha) or Solar Dynasty."
- The **Dutta Jamal** ancestral chart extract at the right confirms সূর্য (Surya) and আদিত্য (Aditya) ... both names of the Sun ... as Purushottama's ancestors.
- Lord Shiva was the family's ancestral deity. The **Dutta Yamal** ancestral chart extract shows শশাঙ্ক (Sasanka) and সোম (Soma) ... both names of Shiva ... as Purushottama's ancestors.

১৩৯। বিষ্ণু

১৪০। সূর্য

১৪১। বলি

১৪২। আদিত্য

১৪৩। মঙ্গল

১৪৪। বৃক্ষণ

১৪৫। শশাঙ্ক

১৪৬। নর

১৪৭। সোম

১৪৮। দত্ত

১৪৯। সুদত্ত

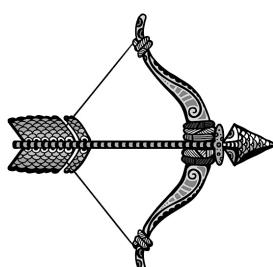
১৫০। অগ্নিদত্ত

১৫১। শিবদত্ত

১৫২। পুরুষোত্তম (ইনি বঙ্গে
আগমন করেন ।)

Partial ancestral chart of Purushottama Dutta from old document *Dutta Jamal* (দত্ত যামল).

Extracted from *Brahma Kayastha* (ব্রহ্মকায়স্ত),
by Lalita Prasad Dutta, pub. 1316 BS.



★ **দত্ত যামল** (*Dutta Jamal*), an ancient chart of ancestral lineage is available in the book extract referenced above. It lists দত্ত (Dutta), সুদত্ত (Sudatta), অগ্নিদত্ত (Agnidatta), and শিবদত্ত (Shivadutta) as immediate ancestors of পুরুষোত্তম (Purushottama).

★ **পিনাক** (*Pinaka*) is the bow of Shiva used for **প্রলয়** (*Pralaya*), the total destruction of the universe.

Purushottama Dutta's Lineage

* सूर्यवंश (SURYAVANSHA OR SOLAR DYNASTY) is a mythological dynasty of ancient India. King Harishchandra, Sage Bhagiratha, Lord Rama, and King Suddhodana (Sakhy king, father of Buddha) were some prominent personalities of the Solar Dynasty. Some authors (*ref: page 127 of "Reports, Volume 12" by Archaeological Survey of India, pub 1878*) believe that the Sakhyas were an early offshoot of one of the Saka nations, while there are others who are not so sure. Logically speaking, they are both of the same race since the word "Shakya" is obviously derived from the word "Saka"; Sun Worship being a common trait of these races.

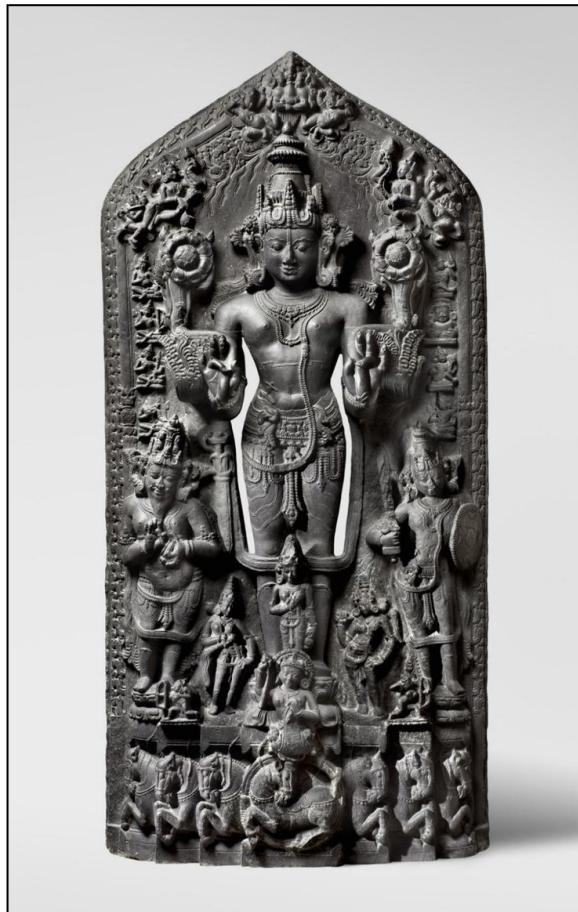
The cult of the Sun God (the paramādityabhāktah) is no longer a dominant factor in Indian religion, but from the period of the Indo-Scythian invasions into the reign of the Guptas and the early Middle Ages the sect spread across the subcontinent, culminating in Orissa in its greatest strictly Indian monument: the Sun Temple at Konarak. Both the *Bhavishya* and *Sāmba* Purāṇas indicate that there were three major centers of sun worship in India: Mundira (probably Konarak), Kālapriya (Mathurā), and Multan (the most sacred and permanent residence of the sun).

After the Kushan period the cult flourished among the Hūṇas, especially under King Mihirakula.⁷⁸ The Emperor Harsha Vardhana of Kannauj and his family were devout sun worshipers, as attested by a clay seal found at Sonapat,

The Dynastic Arts of the Kushans: By John M. Rosenfield - pub. 1967, p195

Extract at left describes how cult of Sun Worship was spread by Indo-Scythians, and a sun temple at **Kalapiya** in Mathura region was a major center of worship. Kalapiya is currently known as **Kalpi** (कालपी); about 130 km south of Kannauj. Emperor Harshavardhana (हर्षवर्धन) who ruled **Kannauj** in the 7th century popularized sun worship. His ancestors were all devotees of Lord Surya (सूर्य), the Sun God.

Mayurbhatta (मयूरभट्ट) ... Sanskrit scholar and brother of the emperor's court poet Banabhatta (बाणभट्ट) ... wrote *Surya Satakam* (सुर्यसतकम्); 100 verses in praise of Surya.



Surya; Pala-Sena Dynasty period: 8th-12th century
courtesy ~ Pinterest

Purushottama Dutta's Lineage

* INDO-SCYTHIANS OR SAKAS

- **Indo-Scythians** is a term used for Scythians (Sakas) who migrated from Persia and Central Asia into parts of central, northern, and western South Asia (Sogdiana, Bactria, Arachosia, Gandhara, Sindh, Kashmir, Punjab, Haryana, Uttar Pradesh, Rajasthan, Gujarat and Maharashtra) from the middle of the 2nd century BC to the 4th century AD. [ref: Wiki - Indo-Scythians]
- The **Sakas** appear to have been an Indo-European people who were heavily influenced by Aryan, Greek, & Persian cultures even before they came to India. In all likelihood, they practiced some sort of Indo-European pagan faith akin to Tengriism (a Central Asian religion) - but converted to Hinduism and Buddhism after arrival in India. People of Shaka descent still make up a great part of the gene pool in Western Indian states like Gujarat and Rajasthan." [by courtesy: Rohit Patnaik, in his response to the question "What is the Indo-Scythian Dynasty?" in Quora]



Shivadatta Coin
courtesy: Edward Rapson,
wikimedia-commons



- The **Datta dynasty** of rulers flourished in northern India; especially in the areas of **Mathura** and **Ayodhya** around the 1st century BC to 1st century AD. They were named after the "-datta" ending of their name, and essentially only known through their coins. They probably replaced the Deva dynasty which had originated with the rise of Sunga Empire Pushyamitra, and were in turn replaced by the Mitra dynasty. The known Datta rulers were: Seshadatta, Ramadatta, Sisuchandradatta, and Sivadatta." [ref: Wiki - Datta dynasty]

- The **Mitra dynasty** refers to a group of local rulers whose name incorporated the suffix "mitra" and who are thought to have ruled the area of **Mathura**. There seems to be wide variation in estimation of date, but the 1st or 2nd century AD seems reasonable. The known rulers were Gomitra, Gomitra II, Brahmamitra, Dridhamitra, Suryamitra, Vishnumitra, and Satyamitra. [ref: Wiki - Mitra dynasty]
- The **Northern Satraps** were a dynasty of Indo-Scythian rulers who held sway over the area of **Mathura** and Eastern Punjab from the 1st century BC to the 2nd century AD. They were called "Northern Satraps", in opposition to the "Western Satraps" ruling in Gujarat and Malwa at roughly the same time. They are considered to have replaced the last of the Indo-Greek kings in the Eastern Punjab, as well as the Mitra dynasty and the Datta dynasty of local Indian rulers in **Mathura**. The word "Satrap" was earlier used for the governor of any province in ancient Persia. The word is also related to the Sanskrit "kshtrapam" (क्षत्रपम्) or "kshtrapa", and means "protector". It is the origin of the word "kshatriya (क्षत्रिय)". [ref: Wiki - Northern Satraps, Satrap]

Notes:

(1) It is not known whether the Datta dynasty were of Indo-Scythian ancestry assimilated into Aryan Hindu heritage or original pre-Scythian ancestry.

(2) Though there is lack of detailed information, it is quite possible that Purushottama Dutta and Kalidasa Mitra were 10th century descendants of the ancient Dutta and Mitra Dynasties of the Mathura-Kannauj region.

(3) While Purushottama Dutta was a descendant of the Solar Dynasty, Kalidasa Mitra was a descendant of the Lunar Dynasty. [ref: Kayastha Tarka Samadhan, p21, 25]

(4) Sivadatta of Datta dynasty should not be confused with Shivadutta listed in "Dutta Jamal" as Purushottama's father. Sivadatta of Dutta dynasty was probably a 2nd or 3rd century ruler; his dynasty being eventually replaced by the Northern Satraps around the 2nd century. On the other hand, Shivadutta ... Purushottama's father ... was a 9th or 10th century person since we have established Purushottama to be a 10th century person. So, the two individuals bearing the same name lived during widely different centuries.

Purushottama Dutta's Lineage

* সাঙ্কাশ্যায়ন (SANKASYAYAN)

From the writings of a Chinese traveller, we learn about a town called **Sankasya**, south-east of which is **Kannauj**.

চীন-পরিবারাজকগণের বর্ণনা হইতে **সাঙ্কাশ্যায়ন**-নগরের অবস্থানের একটী পরিচয় পাওয়া যায়। তাহাতে প্রতীত হয়, দক্ষিণ-পূর্বে কলোজ, দক্ষিণ-পশ্চিমে মথুরা, উত্তরে পিলুশানা, এবং উত্তর-পূর্বে অছিছাঁা,-এতৎসীমান্তবর্তী গঙ্গা ও যমুনার মধ্যবর্তী একটি প্রদেশ, পুরাকালে সাঙ্কাশ্যায়ন নামে পরিচিত ছিল। পিলুশানা এবং কানোজ হইতে সমদূরবর্তী স্থানে সাঙ্কাশ্যায়ন অবস্থিত।

পৃথিবীর ইতিহাস - দ্বিতীয় খণ্ড (Prithibir Itihaas - 2nd part), p116, pub. 1317 BS
by Durgadas Lahiri

Page 80 of the same book indicates that ... according to Chinese monk *Fa-Hien* ... the distance between **Sankasya** and **Kannauj** was about 1 Yojan (যোজন), which is about 50 miles.

Nagendranath Vasu says that the city of **Sankasya** was at one time the centre of the **Sakseṇa** **Kayasthas**, who later yielded this city to Brahmins after Buddhist influence was wiped out. *Perhaps the local king (Lokanatha) may have granted a portion of land to the Brahmins, and only the Sakseṇa Kayasthas previously living on that specific portion of the land would have moved to places elsewhere in (or around) Sankasya.*

that. From a study of local history we learn that the city of Sankasya was at one time the centre of the Sakseṇa Kayasthas. The Sakseṇa Kayasthas made over this city to Brahmins after having rid the place of Buddhist influence. From that time no Sakseṇa Kayasthas lived in this place.(21) In the history of Oudh,

Social History of Kamarupa, Vol. III, p177, pub. 1933
by Nagendranath Vasu

* সকসেন (SAKSEN)

শাহ হউক, শকপ্রভাববিদ্বারের সহিত রাজুক-বংশধরগণ বা শ্রেষ্ঠ কার্যগণ ব্যব শিষ্ট-পুরুষাঞ্জিত স্মানোকারে মনোবোগী হইয়াছিলেন। এই সময়ে তাহাদের মধ্যে বীহারী শকসেনের উৎপত্তি ব্রাহ্মণপ্রভাব ধর্ম করিবার অস্ত শকরাজগণের পক্ষে অন্ধধারণ করিয়াছিলেন, তাহারা 'শকসেন' নামে পরিচিত হন, এই শক-সেনগণের বংশধরগণ অস্তাপি ক্লাবসমাজের একটী প্রধান শ্রেণীকরণে পরিচিত হইতেছেন। আদি শকসেনগণ অন্ধদিন মধ্যেই ব্যব প্রতিপত্তি বিদ্বারে সমর্থ হইয়াছিলেন। এমন

বঙ্গের জাতীয় ইতিহাস - রাজন্য-কাণ্ড: by Nagendranath Vasu, 1937 AD, p27

This extract explains the origins of the Saksen people. Along with the rise of Saka influence, descendants of the Rajuks [note: রাজুক, রজুক ... means king's officer] became highly respected Kayasthas. They took up arms in favor of the Saka kings in order to curb the influence of Brahmins (note:

Magas মগ, মা ... from Persia had become special priests for the Sun God) became known as **Saksen** (সকসেন). Descendants of the Saksen became respected as a special group within the Kayastha community, and were quickly able to acquire great influence.

* সকসেনা (SAKSENA)

The Saksena community residing mostly in Etawah, about 100 km west of Kannauj, migrated in the 12th century from Kannauj to Etawah on the death of King Jaichand of Kannauj. Quite possibly the present-day Kayasthas of Uttar Pradesh with **Saxena** surname are genealogically related to our first known ancestor of **সকসেন** (**Saksen**) heritage who migrated from Kannauj to Bengal in the 10th century.

সকসেনা—এই শ্রেণী এতাবা জেলার অধিকাংশ দেখিতে পাওয়া যায়। কনোজরাজ জয়চাঁদের মৃত্যুর পর সমরসিংহের অধীনে এতাবায় আসিয়া বাস করে। ইহাদের আদিপুরুষ পুরুরদাস ও নির্মলদাস সমরসিংহের নিকট কয়েকখানি গাম জায়গীর ও চৌধুরীপদ প্রাপ্ত হন।

বিশ্বকোষ তৃতীয় খণ্ড - Vishwakosh Part III, p588, pub. 1299 BS
by Nagendranath Vasu

Kayasthas

* WHO ARE THE KAYASTHAS?

The appearance in scriptural texts of the word "**Kayastha**" as a separate caste probably first appeared in the ***Shristhi Khand*** section (pages 19-32) of the ***Padma Purana*** (*timeline for this purana probably between 4th to 5th century AD - Wiki*). The highlighted sentence may be translated as follows:

"Having born out of Brahma's body, he (Chitragupta) is known to be of the Kayastha caste".

"क्षणं ध्यानस्थितस्यास्य सर्वकायाद्विनिर्गतः।
दिव्यरूपः पुमान् विभ्रत् मसीपात्रञ्च लेखनीम्।
चित्रगुप्त इति ख्यातो धर्मराजसमीपतः।
प्राणिनां सदसत्कर्मलेखाय स निरूपितः।
ब्रह्मणा, ज्ञानिन्द्रियज्ञानी देवाग्न्योर्यज्ञभृक् स वै।
भोजनाद्वा सदा तस्माद् हुतिर्दीयते द्विजः।
ब्रह्मकायोद्घवो यस्मात् कायस्थो वर्ण उच्यते।
नाना- गोत्राश्च तद्वंश्याः कायस्था भुवि सन्ति वै।"

पद्म पुराण - सृष्टि खण्ड

the fighting Kshatriya clan, promised that his son will renounce the sword in favor of a career of service by wielding the pen. This service-oriented clan spread mostly across the north central-eastern plains of Uttar Pradesh, Bihar, and Bengal.

Some authors classify Kayasthas as a sub-group of Shudras, or a mixed caste of Brahmin-Kshatriya origin, Brahmin-Shudra origin, or Kayastha-Shudra origin, depending on the author's own background or agenda to influence what society thinks about the origins of this community. In other documents, Kshatriyas and Vaishyas have similarly been re-classified as Shudras because some of them took up professions that were strictly not in line with the duties of the four social classes as specified by Sage Manu in his document "Manusmriti"; probably written between 200 BC through 200 AD. The politics of caste, or class wars, motivated such writings.

So, by tradition, the Kayastha caste was born out of the body ("Kaya - काया") of Brahma (ब्रह्मा), the creator of the Universe. According to a legend, **Chitragupta** was a scribe of Yama, the Lord of Death. Chitragupta meditated on Goddess Chandika, and acquired a lot of merit by his penance. The Goddess was pleased and granted him an everlasting life of selfless service to society. Chitragupta married two Brahmin girls, Iravati and Dakshina, and bore 12 sons who became the precursors of the **Kayasthas**.

Another story claims that king Bhadrasena (a descendant of Chitragupta) in order to be spared from the wrath of Parashurama, the slayer of



Chitragupta



Lord Ganesha as "scribe", taking Lord Vyasa's dictation of Mahabharata

pic courtesy: sreenivasarao

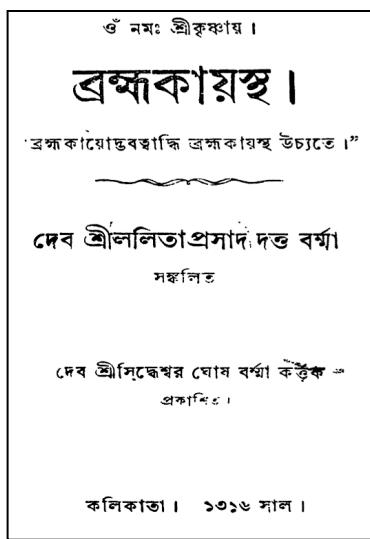
★ **Romesh Chunder Dutt**, in his "*A History of Civilization in Ancient India*", Volume 2, Chapter VIII titled "Caste", states that during the *Puranic* period (300-1200 AD) the Kayasthas serving as scribes were influential, attended to judges in court, attested documents, and performed all clerical work connected with the administration of law. Not unoften they were engaged in more ambitious duties, and were appointed by kings to administer finances, raise taxes, keep accounts of the state, and perform all the duties which devolve on a finance minister in the modern day.

Dutt is of the opinion that the Kayasthas are neither Shudras nor the product descended from a hybrid mixture of castes; that they are the sons of the ancient Aryan population of India, possibly recruited from the Kshatriya stock of poor relations of kings who gladly accepted the posts of accountants and record-keepers in the royal courts. Brahmins would scarcely condescend to take up such appointments, and Shudras had not the necessary qualification. After the Moslem conquest, the profession was formed into a distinct caste.

Kayasthas

★ **Raja Rajnarayan Roy Bahadur**, 19th century descendant of the Andul Raj family, during a visit to the holy city of Vrindavan wanted to place a necklace around the neck of Lord Krishna's idol; but was apparently prevented by temple attendants from touching the Lord's image because he was not wearing a sacred thread (যজোপবীতম্ পৈতে). The Raja was so hurt because of the loss of dignity that he swore to undertake whatever needs to be done to wipe out the stigma of "low-born" that has been wrongly attached to the Kayasta community. He requested Bengal's reputed pundits to study all applicable documents, and advise as to what steps could be taken so that the Kayasta community's Ksattriya heritage is restored. He, and his son, performed the required religious rites so that the sacred thread can be worn. In order to publicize the fact that members of the Kayasta community having originated from the Kshatriya caste are all "twice born (*Dwija*, দ্বিজ, ଦ୍ଵିଜ)", in around 1844 AD he published a book called "Kayasta Koustubh (কায়স্ত কৌস্তুভ)". This book is no longer available. (Note: see chapter "Zamindari Families of Andul - Tekari Debda Dutta Chowdhury" for more information about the Raja)

★ Bengali Kayasta History & Recommendations



ব্ৰহ্মকায়স্ত (*Brahmakayastha*)
by Lalita Prasad Dutta
pub. বঙ্গৰূ ১৩১৬ (1909 AD)

Two books ... covers shown ... analyze in great detail the history of the Kayasta clan; especially the Kayasthas of Bengal.

Both books ... "Brahmakayastha" by Lalita Prasad Dutta, and "The Bengal Kayasthas" by Sriram Chandra Basu ... discuss about Kayasthas; especially about the Kayasthas of Dakshin Rahri whose ancestors came from Kannauj to Bengal in the 10th century at the invitation of King Adisura.

Here is a summary of the basic points about this subject matter from these books as well as from other sources:

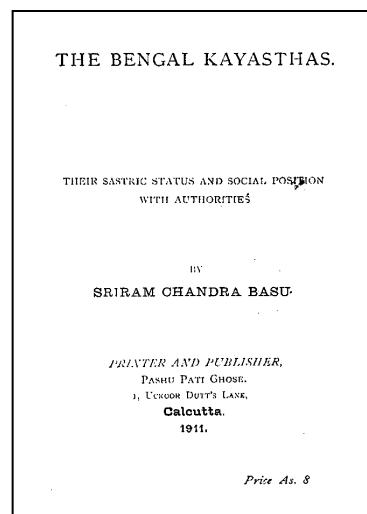
- The Kayasta is born of the body of Lord Brahma.
- The Brahma Kayasta is twice-born (*Dwija*, দ্বিজ, ଦ୍ଵିଜ) because he is

really descended from the Kshatriya caste whose members are also twice-born by tradition. The first birth does not require to be explained. The second birth occurs after undergoing the *Upanayanam* (উপনয়নম्, উপনয়ন) ceremony at about 12 years of age during which the young man starts wearing the sacred thread (যজোপবীতম্ পৈতে), learns how to recite the *Gayatri* (গায়ত্রী, গায়ত্রী) Mantra, and carry out the daily rituals expected of him.

Note: In Mania village of Bihar, there is a tradition of girls undergoing the tradition of Upanayana initiation when they start their formal schooling. (reference: Business Standard ... online version, dated February 9, 2014)

In ancient and medieval eras, texts such as Harita Dharmasutras, Asvalayana Grhya Sutra and Yama smriti suggest women could begin Vedic studies after the Upanayana rite of passage. Girls who decided to become a student underwent the Upanayana rite of passage, at the age of 8, and thereafter were called Brahnavadini. They wore a thread or upper garment over their left shoulder. Those girls who chose not to go to a gurukul were called Sadyovadhu (literally, one who marries straight). However, the Sadyovadhu, too, underwent a step during the wedding rituals, where she would complete Upanayana, and thereafter wear her upper garment (saree) over her left shoulder. This interim symbolic Upanayana rite of passage for a girl, before her wedding, is described in multiple texts such as the Gobhila Gryha Sutra verse 2.1.19 and some Dharmasutras. (Wiki - Upanayana)

Many Kayasta families in North India still follow the rules of *Upanayana*, and wear the sacred thread. However, in Bengal the practice got gradually discontinued. Purushottama Dutta's descendants led by Narayan Dutta were downgraded in social hierarchy because King Ballala Sena took away their *kulin* (high born) status. In due course of time the other *kulin* Kayasthas of Bengal also gave up *Upanayana* due to Buddhist or Muslim influence. However, it is known that some descendants of Purushottama Dutta still follow the rules of *Upanayana*. Not having undergone the *Upanayana* ceremony, or not wearing the sacred thread, does not downgrade the Kayasta's status. If someone is so inclined to return back to the basics of the Kayasta *Dwija* heritage, he can get an *Upanayana* ceremony arranged so as to get initiated and follow the daily rituals as expected.



The Bengal Kayasthas
by Sriram Chandra Basu
pub. 1911

Kayasthas

★ Kayasta = Kshatriya

There used to be only 4 castes, Brahmins, Kshatriyas, Vaishyas, and Shudras. The ancient kings, who were obviously Kshatriyas, needed good employees to run their administration ... reliable and trustworthy people, who knew how to read, write, and maintain log books & accounts.

Naturally the king's own relatives interested in the security and monetary benefits that go with administrative positions were the best qualified people for the job. Through the years this group of people came to be known as the Kayasta caste; and they acquired additional recognition as descendants of Lord Chitragupta who was the heavenly administrator wielding a pen to maintain record books that listed the good and bad deeds of all. So, the pen became mightier than the sword.

Some Brahmins and Vaishyas may have also taken up the jobs of the Kayasthas to eventually also become classified as Kayasthas, but very predominantly most of the Kayasthas were of Kshatriya origin. The sacred thread used to be worn by Brahmins, Kshatriyas, and Vaishyas. Therefore, all Kayasthas used to wear sacred threads and participate in reciting the necessary mantras.

Later on, due to Ballal Sen's unjust rules, supported by wicked Brahmins jealous of the expanding power of the Kayasthas, the Kayasthas were forced to give up wearing the sacred thread. Through the passage of time other Kayasthas who lived in other kingdoms also gradually gave up the continuance of having their descendants perform the ceremonies of acquiring the sacred thread and recite the mantras or do the puja kriyas.

Then, in the 19th century due to the initiative of Raja Rajnarayan Roy of Andul and Raja Radhakanta Deb, the Kayasta community became very excited to revive the practices of Upanayana. It seemed quite justified ... getting back to the basics of one's heritage.

★ **Siram Chandra Basu**, in p28, 30 of his book, describes the **Karanas** (করণ) or **Kayets** (কায়েৎ) to be "aboriginal" inhabitants of Bengal, who have been residents long before the coming of the twice-born **Kayasthas** (দ্বিজ কায়স্ত) from Kannauj in the 10th century.

Basu writes that the **Karanas** or **Kayets** took to unskilled professions as "**servants of the Kayasthas & Brahmins**" in some areas of the country. I do not know about the accuracy of his claim, but I know for sure from my childhood days ... within 50 years from the publish date of Basu's book ... that "Kayeth - (কায়েৎ)" is colloquial Bengali for "Kayasta (কায়স্ত)". The phrase ... "বামুন-কায়েতের ছেলে" ... used to be referred to a son of a Brahmin or Kayasta with reference to his high achievements of both castes in education and achievement. It would have taken just a few centuries of inter-marriage for the 10th century "pure" Kayasthas from Kannauj to integrate with the **করণ**, **কায়েৎ**, "**মৌলিক কায়স্ত**" and "**বাহাতুরে কায়স্ত**" groups and evolve into a Kayasta caste that successfully moved up within the social structure of Bengal as we shall see in the following paragraphs.

★ **Rudyard Kipling** (1865-1936), English poet & novelist, was born in India; and so several of his stories have India as the backdrop. In "Kim", one of his famous novels, Kim is the orphaned son of an Irish soldier and a poor Irish mother who have both died in poverty. Kim earns his living by begging and running small errands on the streets of Lahore. This picture shows Kim sending a letter to Mahbub Ali, a Pashtun horse trader through a "**Kayeth**" a scribe or letter-writer in the bazaar. Even a letter writer in the market place needs to literate enough, and know how to wield a pen, in order to earn his living.

*Yet, I must say that Rudyard Kipling made a poor choice of a "**Kayeth**" character for his story because obviously he had no knowledge at all about real capability and accomplishments of a true "**Kayasta**". Not all Englishmen were as ignorant as Rudyard Kipling, as we will know when we read in the following page what Sir George Campbell wrote about "**Kaits (Kayasthas)**".*



"Kim and the Kayeth"
by courtesy of Kipling Society

Kayasthas

★ Sir George Campbell (1824-1892) ... administrator in British India, lieutenant-governor of Bengal, and author ... expressed great admiration for the Kayasta (*Kait*) community.

The Ethnology of India. 119

In Bengal the Kait occupy a higher relative position and are very numerous. It is related as a historical fact that they accompanied the Bramins into Bengal from the North-West, and indeed it would seem as if the Hindustanee colonists in Bengal had been almost exclusively Bramins and Kait; there are scarcely any other castes of well authenticated Arian descent, while a large proportion of the inhabitants show some aboriginal traces. In Bengal then the Kait seem to rank next or nearly next to the Bramins, and form an aristocratic class. According to the Jail Returns, they are 7 per cent, of the Hindus incarcerated in Bengal, Behar and Orissa, and in the general population they are probably in still larger proportion. They have extensive proprietary rights in the land, and also, I believe, cultivate a good deal. Of the ministerial places in the public offices they have the larger share. In the educational institutions and higher professions of Calcutta, they are, I believe, quite equal to the Bramins, all qualities taken together, though some detailed information of the capacities of different classes, as shewn by the educational tests, would be very interesting. Among the native pleaders of the High Court, most of the ablest men are either Bramins or Kait; perhaps the ablest of all, at this moment, is a Kait.

Journal of the Asiatic Society, Supplementary Number,
Vol. XXXV Part II, p119
The Ethnology of India - by George Campbell, pub. Calcutta 1866

This essay by George Campbell was written well **before** Sriram Chandra Basu described *Kayeths* to be "servants of the Kayasthas and Bramins" ... which I personally find to be quite an offensive casteist comment; discriminating between "a higher sub-caste of Kayasthas" and a "lower sub-caste of Kayasthas". Sometimes the enemy sabotaging the progress of the community hides within the community itself.

Sir Campbell praises the achievements of the Kayasta (*Kait*) community during the 1800s, and they did not have to wear the sacred thread or consider themselves as Kshatriyas in order to achieve success as landlords, businessmen, lawyers, or administrators. Whatever be their background history as a community, the Kayasthas of Bengal have done exceptionally well since the 18th century. The following Chapter lists some prominent Bengali Kayasthas.

Kayasthas

* SOME PROMINENT BENGALI KAYASTHAS



Top Row - Left to Right:

Raja Radhakanta Deb (1784-1867) - Scholar & orthodox Hindu Leader
Raja Rajendralal Mitra (1823-1891) - Historian; Scholar & Archeologist
Michael Madhusudhan Dutta (1824-1873) - Poet & Dramatist
Romesh Chunder Dutt (1848-1909) - ICS, historian & writer
Akshay Chandra Chowdhury (1850-1898) - Poet; Writer, Mentor of Rabindranath Tagore
Ashwini Kumar Dutta (1856-1923) - Educationist & Leader of Swadeshi Movement
Jagadish Chandra Bose (1858-1937) - Eminent Scientist, Biologist, Botanist, & Inventor of Radio
Narendranath Dutta; Swami Vivekananda (1863-1902) - Hindu Monk & Patriotic Saint
Lt. Col. Suresh Prasad Basu Sarbadhikari (1866-1921) - Eminent Surgeon, Medical Educationist

Bottom Row - Left to Right:

Aurobindo Ghosh (1872-1950) - Freedom Fighter & Philosopher
Panchanan Mitra (1892-1936) - Eminent Anthropologist
Mukundalal Ghosh; Paramahansa Yogananda (1893-1952) - Yogi & Spiritual Master
Satyendranath Bose (1894-1974) - Eminent Scientist, Co-inventor of Sub-Atomic Particle "Boson"
Netaji Subhas Chandra Bose (1897-1945) - Freedom Fighter & Revolutionary
Pannalal Ghosh (1911-1960) - Hindustani Classical Musician & Flute Player
Basanta Chowdhury (1928-2000) - Notable Actor of Kolkata & Mumbai Film Industry
Shyamal Mitra (1929-1987) - Notable Singer; Composer of Bengali Music

* PROMINENT DUTTA KAYASTHAS WHO WERE NOT OF OUR ANCESTRY:



Michael Madhusudhan Dutta was the son of Rajnarayan Dutt and Jahnabi Devi of Jessore. The family was of Kayasta Kashyapa Gotra.



Romesh Chunder Dutt, ICS, historian & writer, was the son of Issen Chunder & Thakamani Dutt of Dutta Family of Rambagan, Kolkata. Ram Jeevan Dutta, a grandson of Gobinda Sharan Dutta of our ancestry moved to that area which became known as "Rambagan", probably derived from Ram Jeevan's name. However, Ram Jeevan's family sold off the property and moved elsewhere. "The Rambagan Dutta Family" are not descendants of Ram Jeevan Dutta. Romesh's ancestor Nilmoni Dutt left his home at Ajhapur, Burdwan in the 18th century, and settled down at Rambagan.



Ashwini Kumar Dutta was from Barisal, Bangladesh. His ancestors Bhairavnath Dutta and Ratinath Dutta were not descendants of 10th century Purushottama Dutta of Bharadwaj Gotra from Kannauj. Based on references in Kayasta Patrika newsmagazine and Vasu's book Banger Jatiya Itihaas, it can be determined that Ashwini Kumar's family were descendants of 11th century Purushottama Dutta of Maudgalya Gotra, whose son Arka and grandson Narayan Dutta served the Sena kings Ballala and Lakshmana.



Narendranath Dutta's ancestors hailed from a village called "Dutta-Dariatona" near Kalna, Bardhaman, and his family was of Kashyapa Gotra.

Kayasthas

* PROMINENT BRAHMO SAMAJ MEMBERS OF BENGALI KAYASTHA ANCESTRY



Akshay Kumar Dutta (1820-1886) - Scholar, writer, journalist, educationist, social reformer and the chief activist of the Adi Brahmo Samaj. First editor of Tattwabodhini Patrika (তত্ত্ববৰ্ধনী পত্ৰিকা). Renowned Bengali poet, Satyendranath Dutta, was his grandson.

Rajnarayan Basu (1826-1899) - Scholar, Writer, Intellectual of Bengal Renaissance. Frequently wrote in Tattwabodhini Patrika. Introduced classical Western elements into Bengali Literature. Briefly tutored Rabindranath Tagore. Translated some Upanishads into English. Wife, Nistarini Devi, was from Hatkhola Dutta family. They were maternal grandparents of Shri Aurobindo, the eminent philosopher and freedom-fighter.

Umesh Chandra Dutta (1840-1907) - Established Brahmo Samaj at Harinavi after contact with Debendranath Tagore & Keshub Chunder Sen. Contributed to cause of education, particularly of women. Faced substantial opposition from local Hindu leadership for influencing young folk to join Brahmo Samaj. Harinavi is about 50 km from Barada South 24 Parganas where Andul's Harisharan Dutta moved in the 16th century. Hailing from a Kayastha family; Umesh Chandra was probably a descendant of Harisharan Dutta of our ancestry.

Pran Krishna Dutta (1851-1909) - Descendant of the Dutta Chowdhury family of Andul. His ancestor, Binod Behari Dutta Chowdhury, took refuge at the Hatkhola home of Ram Jeevan Dutta ... Gobinda Sharan Dutta's grandson ... during the Bargi attacks of early 18th century. Pran Krishna was a member of the Brahmo community. In his book "Kolikatar Itibritto" (কলিকাতার ইতিহাস) he provided historical information about the development city of Calcutta, and also described the ancestry of some distinguished and traditional families ... including that of his Andul ancestors. He opened several orphanages to shelter destitute children.

Bidhan Chandra Roy (1948-1962) - Eminent Physician, freedom fighter, 2nd Chief Minister of West Bengal, Bharat Ratna. Descendant of Pratapaditya, legendary Kayastha king of Bengal. Father, Prakash Chandra Roy, joined the Brahmo Samaj and became an active member. Bidhan Chandra also active at Brahmo Samaj. (ref: Dr. B.C. Roy, by K.P. Thomas, p17-23, pub. 1955).

Note:

Information about the kings who were connected with the history of our ancestors are presented in the following pages. *Estimated reign-times are shown in brackets.*

The Sena Kings

Of Adisura and his dynasty our information is limited to traditions preserved in these genealogical writings, which have been handed down from generation to generation, at least for several centuries. According to these books of the Varendras their ancestors came from Kanouj to the court of Adisura at Gauda, at a time when the royal city used to be watered by the holy Ganges. ||

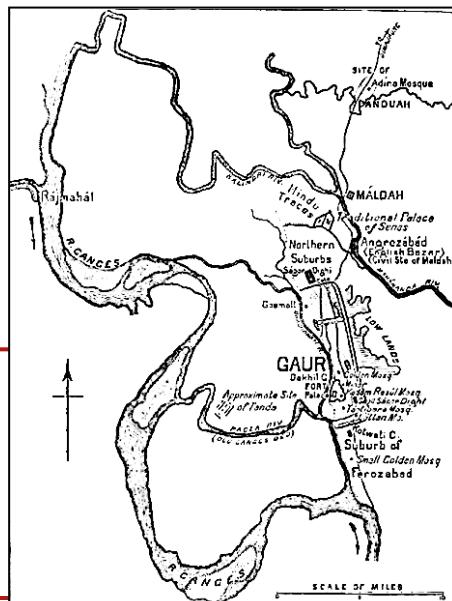
There is still visible a trace of this old channel, through which the Ganges once flowed by the S. W. of the northern district of the ruins of Gauda. The shapeless ruins, locally ascribed to the fort and palace of Ballala, might have been the site of the city which Adisura had for his capital. The territory to the north of the Ganges (locally called Padma) was still known to be the ancient *Paundravardhana-bhukti*, which according to the tradition of the *Varendras*, first came to be called Varendra after the name of one of the successors of Adisura, named Varendrasura.

cessors of Adisura, named Varendrasura. These Sura kings are said to have been Kshatriyas of the lunar race, who inaugurated Hindu revival in Bengal, after it had been relieved of a Buddhist rule, during which Bengal, along with Anga, Kalinga, Saurashtra and Magadha used to be considered *impure* by the Brahmans who prescribed a rigorous purification ceremony for a Hindu traveller visiting these lands for purposes other than those of a holy pilgrimage. ¶

The Modern Review, Volume 3
edited by Ramananda Chatterjee
Jan 1908, p188

★ ADISURA (10th century, probably 932 AD or 942 AD ... see Purushottama Dutta timeline calculation later)

Most historians of Bengal consider Adisura to be a legendary figure with no historical basis, because stone or metal plate inscriptions bearing his name have not been found. However, according to Ramananda Chatterjee, several genealogical writings bearing Adisura's name have been handed down. Though there are some contradictions in the narratives related to Adisura, the fact that he is referenced in a number of old documents indicates that he surely was a historical character.



There used to be a **Sura** dynasty of Kshatriya caste ruling in a part of Bengal prior to the advent of the Sena dynasty. King Ranasura used to rule over Dakshin Rahri. When Rajendra Chola came from Kanchi to invade Bengal, Ranasura became his friend and accompanied him to Upper Bengal where King Mahipala of the Pala dynasty was defeated. Territory ownerships changed and, with the support of Rajendra Chola ... *who himself returned to Kanchi with his army after collecting pots of holy water from the Ganges* ... Ranasura may have established his overlordship of North Bengal with **Gaur** as his capital.

The Sena Kings

★ Gurupada Sharma Halder

... see insert ...writes:

Political Events: year 7 to 8 AD

(extract from spiritual, genealogical, & historical documents)

Observation: At this time, Gour is divided into West Bengal and East Bengal. West Bengal is divided into two parts: *Karnasuvarna* (*Kaansona*), and *Tamralipta* (*Tamluk*). East Bengal is divided into four parts: Kamrup, Pundra, Samatata, and Kamlanka (Siam etc.)

Karnasuvarna was the capital of Adisura the king of Gour ... grandson of Kavisura, son of Madhavasura. **Adisura was married to Chandramukhi, daughter of King Chandraketu of Kannauj.** Bhattacharayana and other Brahmins came from Kannauj to Bengal to conduct the yagna. After Adisura's demise, the line of succession was Bhusura, Kshitisura, and Dharasura.

★ **Rajanikanta Chakraborty**, in pages 69-74 of his book *গৌড়ের ইতিহাস - Gouer Itihaas* (pub. বঙ্গবন্ধু ১৩১৭, 1910 AD) writes the following:

"According to Dhruvananda Mishra ... an 18th/19th century genealogist ... the Sura dynasty originated from Dardistan, an area around the North of Kashmir. The King of Kashmir apparently had a minister named "Sura". Ain-e-Akbari (Constitution of Akbar), a 16th century voluminous document authored by Abu'l-Fazl ibn Mubarak, in addition to information regarding Akbar's reign, carried some more of India's history. Abu'l-Fazl considered Adityasura and Adisura to be the same person, which was not true."

"An old genealogical document *রাট্টীয় কুলমঞ্জুরী* - Rahriya Kulamanjuri describes a Sura lineage listed as: Adisura, Bhusura, Kshitisura, Abanisura, Dharanisura, Dharasura, and Ranasura."

"Ancient genealogist, Harimishra, wrote that "Adisura noting the presence of a far greater number of Sagnik Brahmins (qualified to perform Yagna sacrifice) in the kingdom of Kashmir in comparison to his own, was motivated by jealousy to invite qualified Brahmins from Kannauj to his own kingdom."

Other pundits were of the opinion that Adisura brought the Brahmins to his kingdom for conducting the Putreshti Yagna - (পুত্রেষ্টি যজ্ঞ), a Vedic ritual in order to be blessed with a son. Bhusura was born as a blessing because of the Yagna.

Others wrote that the Adisura invited Brahmins **on the request of his wife Chandramukhi, daughter of the Kashmir king**, in order to ward off the evil caused by vultures on the rooftops of his castle. Kannauj, Kashmir, and Kashi, were the revival centers for Vedic religion."

★ **Lalita Prasad Dutta**, in pages 83-84 his book *ব্ৰহ্মকায়াস্থ - Brahmakayastha* (pub. বঙ্গবন্ধু ১৩১৬, 1909 AD) writes the following about Adisura and the Sena dynasty that succeeded him:

★ **ADISURA (best estimate: 10th century)**

★ **VIRA SENA (ruled around 986 AD - R.L. Mitra)**

Adisura's wife was from Karnataka. She was a close relative of Vira Sena, a young much-respected Kshatriya from Karnataka who attended Adisura's court. Since Adisura had no heir to the throne, he organized the *Putreshti* (পুত্রেষ্টি) Yagna. Since "twice-born" individuals (Dwija, দ্বিজ, দ্বিজ) qualified to perform the Yagna were not really available, he requested his friend, Virasingha - King of Kannauj, to delegate to Gaur five Brahmins and five Kayasthas who were qualified to administer the Yagna. Adisura was blessed with a son, Bhusura, and daughter, Kalyandevi. Bhusura unfortunately passed away soon. Kalyandevi was married to Jasper, the Kayastha King of Kashmir. Before the *Putreshti* (পুত্রেষ্টি) Yagna, Adisura had nurtured with great affection the infant Sumanta Sena (Vira Sena's son) as his own. Saddened by the loss of Bhusura, he declared Sumanta Sena to be his successor. When Adisura passed away, Vira Sena acted as regent till Sumanta Sena came of age to ascend the throne.

১-৮ শ্রীকৃষ্ণানন্দীর রাজনৈতিক বৃত্তান্ত।

(কৃষ্ণানন্দ, কৃষ্ণার্থী এবং সি-বি-কো ইতিহাসালি হইতে পুনৰ্জীবিত)।

মন্তব্য। এই সময়ে গোড়াবল প্রধানতঃ দুই ভাগে বিভক্ত—পশ্চিমবঙ্গ এবং পূর্ববঙ্গ। পশ্চিমবঙ্গ দুই ভাগে বিভক্ত—কর্ণফুর্ব বা কাণ্ডোগা বিভাগ এবং তাম্রলিঙ্গ বা তমলুক বিভাগ। পূর্ববঙ্গ ঢাকিভাগে বিভক্ত—কারতপ-বিভাগ, পুনৰ্বিভাগ এবং কামলকাবিভাগ (মারাম প্রভৃতি দেশ)।

কাণ্ডোগায় কবিশূরের পৌত্র এবং মাবধশূরের পুত্র পঞ্চগোড়ের আদিশূরের রাজ্য। কান্তকুজের রাজা চন্দ্রকেতুর কন্তা চন্দ্রমূর্খীর সহিত আদিশূরের বিবাহ। যাগমজ্ঞানির অন্ত কান্তকুজ হইতে বঙ্গদেশে ভট্টেনারায়ণাদি ব্রাহ্মণের আগমন। আদিশূরের অবসানে তৎপুত্র তৃশুর, তৃশুরের অবসানে তৎপুত্র ক্ষিতিশূর এবং ক্ষিতিশূরের অবসানে তৎপুত্র ধরাশূরের রাজ্য।

Sanathsujatiyatika-Parisishtam Vol. 2 - সনৎসুজাতীয়টীকা-
পরিসিষ্টম দ্বয় খণ্ড

issue date 1931, by Gurupada Sharma Halder
pub. Bharati Bikash Sharma Halder, Kolkata

The Sena Kings

Notes: However, Lalita Prasad Dutta's narrative about Bhusura's premature death is contradicted by Rajanikanta Chakraborty's writings which indicate that Adisura was succeeded by a Sura lineage comprising of Bhusura, Kshitisura, Abanisura, Dharanisura, Dharasura, and Ranasura. It is possible that a part of Adisura's kingdom went to the Sena Dynasty (Vira Sena etc.), while another part was taken over by the Sura Dynasty (Bhusura etc.)

As can be seen from the stories reported by the authors Halder, Chakraborty, and Dutta above, there are several discrepancies and inconsistencies between the opinion of pundits regarding details of Adisura's family, relatives, and reasons for conducting a Yagna to which the experts from Kannauj were invited. There are also discrepancies regarding the person from whom he sought expert manpower for the Yagna ... some say it was his father-in-law Chandraketu the king of Kannauj, while others say it was his friend Virasingha King of Kannauj.

There are several authors ... not referenced here ... who have differences in opinion about Chandraketu and Virasingha. Some consider Chandraketu and Virasingha to be the same person, namely, Adisura's brother-in-law and king of Kannauj who helped him. Some make no reference to Chandraketu but consider Virasingha to be Adisura's friend who helped him. One author ... who cares only about the Brahmins who came at Adisura's invitation ... assumes Chandraketu to be the king of Kannauj, but Virasingha to be the king of Kolancha (a place adjacent to Kannauj) who sent the Brahmins to Bengal.

★ **SUMANTA SENA** (1006 AD - Mitra), ★ **HEMANTA SENA** (1070–1096 AD - Wiki),
★ **VIJAYA SENA** (1095–1158 AD - Wiki)

A stone inscription attributed to Vijaya Sena provides information about Sena ancestry. Vijaya Sena considerably expanded the Sena empire after he defeated the Buddhist Palas who had previously dislodged the Sura dynasty from Gour.

★ **BALLALA SENA** (1158–1179 AD Wiki)

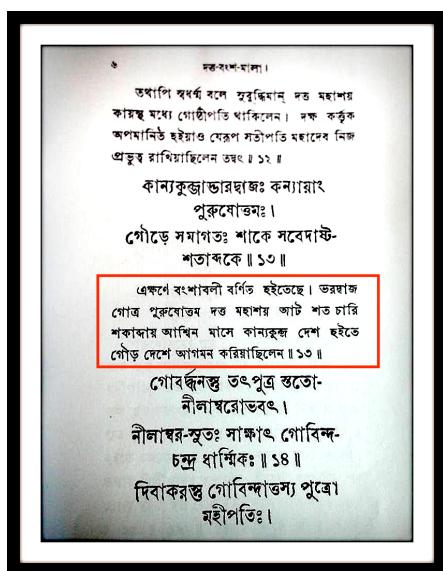
Vijaya Sena ruled over Bengal for many years. His wife had separated from him quite early when she was young, and lived independently. For some time she lived amongst the *Bede* (বেদে) ... a river gypsy community by the Brahmaputra river, and gave birth to Ballala Sena. So, Ballala was publicly known to be of Kshatriya descent, though his birth-father remained unknown. After he left the community where he was born and started living in Bikampur (Nabadwip), he became very powerful and succeeded Vijaya Sena as ruler of the Sena dynasty. Bikampur was his capital. However, because of the doubts about his birth origin, he was not able to obtain much acceptance into conservative Kshatriya and Kayastha groups ... more so, because in spite of being married he had also developed intimacy with a lady from the *Dom* (ডাম) community who are primarily engaged in the cremation business. His son, Lakshmana Sena tried hard to convince his father to give up the unacceptable relationship, but Ballala refused to listen. Because the Kayastha community members were critical of him, he waged a war against them by: (1) forcing them to give up wearing the sacred thread, (2) add the word "Dasa - দাস" ... meaning "servant" ... after their names, and (3) follow a mourning (অশীচ) period of one month as required for Shudras. Ballala was the most famous Sena ruler, and it was he who introduced the practice of *Kulinism* ... caste and marriage rules for the Hindus of Bengal. There are inscriptions that refer to his scholastic activities and social reforms.

★ **LAKSHMANA SENA** (1179–1205 AD - Wiki)

Lakshmana Sena succeeded his father Ballala Sena. The capital city of his kingdom was at Bikampur. The history of his reign can be reconstructed from the epigraphs of his time so far discovered. His reign ended with the invasion of Muhammad bin Bakhtiyar Khilji. (reference: Wiki)

Timeline

* DETERMINATION OF TIMELINE



Dutt Vansha Mala by কেদারনাথ দত্ত, p6

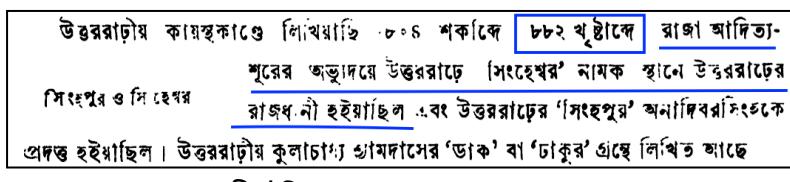
★ **Kedarnath Dutta** in page 6 of his book **দত্ত বংশ মালা - Dutta Vansa Mala** [DVM] states that: "Purushottama Dutta of Bharadwaja Gotra, in the Ashwin month of Saka year 804 (**882 AD**), came from Kannauj (*Uttar Pradesh*) to Gour (*Bengal*)" ... i.e. the 9th century AD.

Unfortunately, the same date is referenced by **Nagendranath Basu** in his book **বঙ্গের জাতীয় ইতিহাস** ... see extract below ... as the year when a different king called **Adityasura** established his capital at a place called "Singheshwar" in *Uttar-Rahri* (North-West Bengal). So, year 882 AD as Adisura's date, or Purushottama Dutta's arrival date, should be incorrect because Adityasura and Adisura were not the same person.

★ **Rajanikanta Chakraborty** in p 70-71 of his book **গৌড়ের ইতিহাস** states that Adityasura was of the Sura Dynasty, & Adisura was probably a relative.

- Adityasura's capital was Singheshwar near Karnasuvarna, Murshidabad, and his descendants were Jaminibhanu, Aniruddha, Prataparudra etc.

- Adisura's capital was Gour in Malda District, and his descendants probably were Bhusura, Kshitisura, Abanisura, Dharanisura, Dharasura, and Ranasura.



বঙ্গের জাতীয় ইতিহাস: The Castes & Sects of Bengal, by Nagendranath Vasu, Vol. VI, pub. Bengali Year 1340, p40



কোন্ সময়ে পঞ্চব্রান্ত প্রথম পুণ্ডনগরে আগমন করেন, তদ্বিষয়ে
নানা মতভেদ আছে। কায়স্ত কৌস্তভের মতে...৮১৪ শাকে, **দত্ত**
বংশমালা মতে ৮০৪ শাকে, **রাজেন্দ্রলাল** মিত্রের মতে ৮৮৬ শাকে,
ক্ষিতীশ বংশাবলীমতে ৯১৯ শাকে, রাজ্যি কুলাচার্যদিগের মতে ৯৫৪
শাকে * বৈদিক কুলাচার্যদিগের মতে ৬৫৪ শাকে বারেন্দ্র কুলপঞ্জিকা
মতে ৬০৪ শাকে + ব্রাহ্মণের গৌড়ে প্রথম আগমন করেন। অনুমিত
হয় “বেদ বাণাক শাকেতু...গৌড়ে বিপ্রাঃ সমাগতাঃ” পাঠ ভ্রমূষিত।
“বেদবাণাঙ্গ শাকেতু গৌড়ে বিপ্রাঃ সমাগতাঃ” পাঠ হইবে। বারেন্দ্র
কুলপঞ্জিকার “শাকে বেদ কলক ষট্টক বিমিতে” স্থানে “শাকে বেদ কলক
ষট্টক বিমিতে” পাঠ হইবে। একপ হইলে রাজ্যি, বারেন্দ্র ও বৈদিক
কুলাচার্যদিগের পঞ্চব্রান্ত। আনন্দের সুময়ের ঐকমত্য হয়। অতএব
আমরা নিঃসংশয়ে নিরূপণ করিতে পারি যে, ৬৫৪ শাকে বা ৭৩২
খ্রীষ্টাব্দে পঞ্চব্রান্ত গৌড়ে আনীত হইয়াছিলেন।

গৌড়ের ইতিহাস by Rajanikanta Chakraborty, Bengali Year 1317, p74

So, year 882 AD as Adisura's date or Purushottama's arrival date is incorrect.

Chakraborty references the various arrival dates of the Kannaujia delegation as estimated by different historians or documents:

- Kayastha Kousthuhb (814 Saka; 892 AD)
- Kedarnath Dutta (804 Saka; 882 AD)
- Rajendralal Mitra (886 Saka; 964 AD)
- Kshitish Bangshabali (999 Saka; 1077 AD)
- Rahriya Kulacharyas (954 Saka; 1032 AD)
- Vaidik Kulacharyas (654 Saka; 732 AD)
- Barendra Kulapunjika (604 Saka; 682 AD)

Chakraborty's own calculation was (654 Saka; 732 AD) which reflects his acceptance of the Vaidik Kulacharyas estimate.

None of the above dates can be accepted with any logical basis. However, using some available data we can reasonably determine whether King Adisura was of the 9th, 10th, or 11th century.

Timeline

of the plebeian or Maulika. The Kulina Káyasthas as well as the proud Datta have carefully preserved their genealogy. They hold periodical meetings (ekajáyis) at which all the family heralds or ghataks assemble and record the names of every succeeding generation. The last meeting of this kind was held several years ago at the house of Rújá Rádhákánta Deva when the names of the 24th generation of kulinás were duly recorded. The writer of this note is himself one of the 24th in descent from Kálidásá Mitra. In some families the 26th, the 27th and even the 28th descent have already appeared, but no where later. Taking the average at 27 generations, we have at three generations to a century just nine hundred years from this date, or A. D. 964, for the time of the first advent of the Káyasthas in Bengal, and of the period of Vira Siñha's reign.

Note: 1864 (Publication date) - 900 (years for 27 generations) = 964 AD
(Adisura)

**Journal of the Asiatic Society No. III, pub. 1864
On a Land-Grant of Mahendrapala Deva of Kannauj, p325-326
by Rajendralal Mitra**

descendant, at 3 generations/century, would result in (2010 - 900) = 1110 AD as Adisura's date. Such a simplistic approach to find out an ancient date does not work.

Of the predecessors of Ballála we have lapidary proofs of four names, Vijaya Sena, Hemanta Sena, Sumanta Sena, and Víra Sena, but no authentic date about any of them. For the present their dates must be fixed by taking averages. At an average of 18 years, their reigns would extend to 994 A. D., or at 20 years, which I have reluctantly assigned to the Pálas, to 986 A. D.

A. D.

| | |
|--|---------------|
| Víra Sena,..... | 986 |
| Sumanta Sena,..... | 1006 |
| Hemanta Sena, | 1026 |
| Vijaya, alias Sukha Sena, | 1046 |
| Ballála Sena, | 1066 |
| Lakshmaṇa Sena, | 1106 |
| Mádhava Sena,..... | 1138 |
| Kes'ava Sena, | 1139 |
| Lákshmaṇeṣa, alias As'oka Sena, | 1139 |
| The last was overthrown by Bhakhtíár between | 1195 to 1204. |

This arrangement brings the age of Víra Sena, probably the first of the family who settled in Bengal, to very near the time which I have assigned to Ádisúra in my paper on

Mahendrapála,* and it would not be too much to assume that Víra was the immediate successor of Ádisúra. There is, however, no monumental or any ancient authentic record to prove the date of Ádisúra. The authorities quoted in

**Indo-Aryans - Ancient & Mediaeval History, Vol. II
by Rajendralala Mitra, pub. 1881, p258-259**

★ **Rajendralal Mitra** ... see the two extracts below ... uses simple thumb rules to establish: (1) 964 AD as the year when Kannaujiya Káyasthas may have arrived in Bengal (Adisura's reign-date), (2) the relative reign dates of the Sena kings; 986 AD for Víra Sena, 1066 AD for Ballala Sena etc.

There are problems with Mitra's methods:

- A formula of 3 generations/century should be applied only to a limited spread of a few generations ... certainly not to a long descendant-span of 900 years.
- The 27th generation of all Kannaujiya lineages did not appear in 1864 AD. I am aware of 27th generation descendants of Purushottama Dutta who were born in late 1900s or early 2000s. Assuming 2010 as birth-year for a hypothetical 27th generation

- Hemanta Sena (1070–1096 AD)
- Vijaya Sena (1095–1158 AD)
- Ballala Sena (1158–1179 AD)
- Lakshmana Sena (1179–1205 AD)
- Vishvarupa Sena (1206–1225 AD)
- Keshava Sena (1225–1230 AD)

**Sena Dynasty Reign Timelines
Wikipedia: Sena Dynasty**

reference: *Ancient Indian History & Civilization, Sailendra Sen, pub. 1999, p287 onwards*

* OUR ANALYSIS

Wikipedia ... see extract above... provides reign-dates for the Sena kings from Hemanta Sena onwards. It is not clear whether these dates were derived on the basis of ancient inscriptions or writings, but let us accept them as the best estimates that are available. An article by Bob Brooke at the "Genealogy Today" website states that "*generally, three or four generations span one hundred years, but in rare instances only two, in others five. The average span between one generation and the next is about 25 to 30 years.*" During ancient days they used to get married early, and so it is acceptable to apply a formula of one generation per 25 years ... which translates to 4 generations per century, or 8 generations per two centuries.

Narayan Dutta (# 8) attended Ballala Sena's court during the period 1158 -1179 AD, which means that the young Dutta was a 12th century person.

Since Purushottama Dutta (# 1) was 8 generations ahead, he must have been a 10th century person, which means that the ten dwijas (5 Brahmins and 5 Kayasthas) from Kannauj must have arrived at Adisur's court in Gour in the **10th century**. Similarly, Dibakar Dutta (# 5), by the same argument was 4 generations ahead of Narayan, which makes Dibakar a 11th (or early 12th) century person. That sounds reasonable, because Vijaya Sena (1095 -1158 AD reign) awarded him the title of the title of "धार्मिक" ... probably of "বালিধার" ... present-day Bally of Howrah District.

Timeline

* TIMELINE: PURUSHOTTAMA DUTTA AND EARLY DESCENDANTS

Timeline: Purushottama Dutta and early descendants

| Date: see text for details | King | Kannaujiya Dutta Family Ancestor | Notes | References |
|----------------------------------|-----------------------------------|---|--|--|
| 882 AD Kedarnath Dutta | Adisura | Purushottama Dutta (# 1) came to Gour as leader of the 5 Kayasthas. | Arrival of 5 Brahmins & 5 Kayasthas from Kannauj to Adisur's court in Gour. | গৌড়ের ইতিহাস - Rajanikanta Chakraborty, p69 onwards |
| 964 AD Rajendralal Mitra | His son, Bhusura, | 10th century, per our estimate | | |
| 986 AD Mitra | Vira Sena | | Vira Sena, a young Kshatriya from Karnataka, used to attend Adisura's court and was much respected as a close relative of Adisura's other wife who was from Karnataka. Before he conducted the <i>Putreshti</i> (পুত্রেষ্টি) Yagna, Adisura nurtured with great affection the infant Sumanta Sena (Vira Sena's son) as his own. Since Adisura did not live long, Vira Sena administered Adisura's kingdom till Sumanta Sena was old enough to ascend the throne of Gour. | বৰকায়স্ত - Lalita Prasad Dutta, p83 |
| 1006 AD Mitra | Sumanta Sena | | | |
| 1026 AD Mitra | Hemanta Sena | | | |
| 1070-1096 AD Wiki | | | | |
| 1046 AD Mitra | Vijaya alias Suka Sena | Dibakar Dutta (# 5) 11th (or early 12th) century, per our estimate | Vijaya Sena awarded Dibakar Dutta the title of "গামিক" (officer or protector of the village) ... very likely of "বালিশাৰ" present-day Bally of Howrah District. | দত্ত বংশ মালা II - Kedarnath Dutta |
| 1095-1158 AD Wiki | | | | |
| 1066 AD Mitra | Ballala Sena | Binayak Dutta (# 7) Narayan Dutta (# 8) 12th century | Nabadwip was Ballala's capital. He was associated with the revival of orthodox Hindu practices in Bengal, in particular with the establishment of the reactionary tradition of Kulinism among Brahmins and Kayasthas. Binayak & his son Narayan both attended Ballala's court. Binayak served as minister; got frustrated with the king's attitude, retired & settled down at Bally. Narayan, after being insulted by Ballala and his family deprived of <i>kulin</i> status, left for Kannauj. Ballala asked son Lakshmana to try for Narayan's return, so Lakshmana sent Nishapati Ghosh to persuade Narayan to return. Narayan returned to Bally, where Nishapati also settled down. Narayan Dutta became known as "Balir Dutta (বালিৰ দত্ত)". | বৰকায়স্ত - Lalita Prasad Dutta, p83 |
| 1158-1179 AD Wiki | | | | |

Timeline

* ADDITIONAL DATA ON ADISURA'S TIMELINE & HIS CAPITAL

Extracts from this document "Kulinism in Bengal" are presented below:

★ The Date Of The Advent Of The Brahmanas

The date of the advent of the five Brahmanas is variously put by different genealogical texts as is to be noted from the following passages:

Kulinism in Bengal
by Monotosh Chandra
Bhaumik
PhD thesis - 1986
University of Calcutta
Ch 1: Tradition of Adisura,
p 30-33, 34

1. Vedacandranka (914) Sake tu Gaude Viprah Samagatah ... *Gau. Brah.*, p. 33.
2. Vedabananka-Sake (954) ... *Ibid p. 33, note.*
3. Anke Anke Vamagata Vedajukta tada (994) ... *Loc. cit.*
4. Navanavatya dhika-Navasati Sakabde (999) ... *Vang.Jat.Iti. .Pt. 1, p.100, note.*
5. Vedabanahime (Sake 854) ... *Sambandhanirnay. 3rd ed., p. 637.*
6. Sake Vedakalamba Sataka Vimite raja-Adisurah Sa Ca (654) ... *Vang.Jat.Iti., Vol.I, Pt.1, p.88. note.*
7. Vedabananga - Sake (654) ... *Loc. cit.*
8. Sake Sarabdhī -rtume (675 or 645) ... *Kulatattvarnava, p. 14.*
9. Vedastasata - abdake (804) *Vang.Jat.Iti.. Vol.1, Pt.1, p.100, note.*
10. Vedabanananavamana - Sakabde (954) *Adisura o Bhattacharyaya. K.N.Tagore, p.89.*
11. Ye anker nanyagati. triravrti. taramaghe mase (999 Samvat = 864 Sake) ... *Sambandhanirnay, p. 372.*
12. Vikramera Unavarsa dasa Sata abda (999 Samvat = 864 Sake) ... *Ibid.. p. 374.*

It would thus appear that there is even a difference of more than three hundred years between the time of one source and that of the other for the same event. This being not very likely, the historicity of the event becomes doubtful. It may also be pointed out that, besides the discrepancy in mentioning the date of the advent of the Brahmanas, the texts quoting the passages are all of much later date and hardly dependable.

The problem of determining the date of the advent of the Brahmanas would have been much easier if the date of Adisura who was responsible for bringing the Brahmanas was known to us. But while N.N.Vasu (*Vang.Jat.Iti.. Vol.I, p.88 and note*) has placed the Sura King in 732 A.D. and H.P.Sastri (*Jour.Proc.As.Soc.Bang.. New Series, Vol.VIII,pp.347-48*) supports him, R.P.Chanda (*Gaudarajamala. 1st ed., pp. 58-59*) and B.C.Sen (*Op.cit.. pp. 393-95*) suggest different dates for the same king. Chanda (*Gaudarajamala, op.cit., pp.58-59*) argues that the genealogical trees of the present-day Radhiya and Varendra Brahmanas, in some cases, cannot be carried back as early as the date suggested by Vasu.

★ The Place In Which They Were Received First

The name of the capital of king Adisura where he received the five Brahmanas is variously recorded in the Kulapanijkas. Thus, Vacaspatimisra's *Kularama* (*Gau.Brah., p. 46, note*) and the *Varendrakulapanjika* (*Ibid., p. 41*) record that the capital was at **Gouda in North-West Bengal**. The *Kullatattvarnava* mentions Paundravardhana (which became the capital of Varendra) as the capital. On the other hand, the *Laghubharata* mentions Ramapala as the capital. The *Rajavali* also contains that Ramapalli or Ramapalya in Vikramapura (Bangladesh) was the capital.

Summary Notes:

- Reference # 5 above place the date as **854 Saka or 932 AD**, and references # 11 and 12 place the date as **864 Saka or 942 AD**. These references placing the date in the **10th century AD** are from document *Sambandhanirnay* - **সংবন্ধনির্ণয়**, 3rd ed., p. 637, 372, 374.
- **Ramaprasad Chanda**, (1873 - 1942) Indian historian and archaeologist, also suggests (Manasi. 1321 B.S., p. 683) that Adisura probably flourished in Radha (রাঢ়) by the middle of the **10th century AD**. In support of his suggestion, he argues that the influence of the Pala rulers was still then prevailing in the early part of the eleventh century A.D. and the rise of the Varman and the Sena dynasty was caused by the revolt of the peasants in Varendra (North Bengal) in the latter half of the same century.
- **Vacaspatimisra**, 9th/10th century philosopher, in his *Kularama* (*Gau.Brah., p. 46, note.*) says that **Gouda** (গৌড়) in **North-West Bengal** was king Adisura's capital where he received the five Brahmanas. His opinion matches that of the *Varendrakulapanjika* (*Ibid., p. 41*). Other documents, however, mention Paundravardhana, Ramapala, or Vikramapura.

Wrong Gotra: Maudgalya

* WRONG GOTRA: MAUDGALYA

काश्यपे चैव गोत्रे च दक्षनामा महामतिः ॥
तस्य दासो गौतमस्य गोत्रे दशरथो वसुः ।
शाण्डिल्यगोत्रे समूतो भट्टनारायणः कृती ॥
सौकालिनश्च दासोऽयं घोषः श्रीमकरन्दकः ।
भरद्वाजेषु विख्यातः श्रीहर्षो मुनिसत्तमः ॥
दासस्तस्य विराटाख्यो गुहकः काश्यपः स्मृतः ।
सावर्णगोत्रनिर्दिष्टो वेदगर्भमुनिस्त्वयम् ॥
तस्य दासो मित्रवंशी विश्वामित्रश्च गोत्रकः ।
कालिदास इति ख्यातः शूद्रवंशसमुद्रवः ॥
वात्स्यगोत्रेषु समूतश्चान्दडश्चेति संज्ञितः ।
मौद्लयगोत्रजो दत्तः पुरुषोत्तमसंज्ञकः ॥

शब्दकल्पद्रुमः पृष्ठ २०१८

Sabdakalpadruma: p 2/098
compiled by Raja Radhakanta Deb

★ Note: These two extracts are from two of several documents that identify Purushottama Dutta as belonging to "Maudgalya Gotra".

- It was *Devivara Ghataka* of 15th century who wrongly described a 10th century incident by identifying the gotra of Purushottama Dutta from Kannauj as Maudgalya Gotra (instead of Bharadwaja Gotra).
- Devivara also branded the five Kayasthas of Kannauj as Sudras or servants.
- Most historians, and genealogists; especially Brahmins ... including Ramanand Sarma ... have simply copied Devivara's error without independently checking the validity of Devivara's story. It is regretful that a prominent Kayastha leader like Raja Radhakanta Deb did not independently verify Devivara's dishonest writings.

The text translated below is, in fact, taken from a *Varigaja Kāyastha* genealogy of the eighteenth century:

The five Brāhmaṇas and five Śūdras (who came with them from Kloñca) approached the king and proclaimed every benefit. He praised the Śūdras: "Today my birth is fruitful, alive, and well-lived, and my house is born pure through your coming." And he asked them, "What are your *gotras* and names and why are you with the twice-born? I want to hear all this." The Śūdras heard the words of the king and told their *gotras* and names: "Here is Dakṣa by name, great mind in the Kāśyapa *gotra*; his servant is Daśaratha Basu of the Gautama *gotra*. The clever Bhṛatānārāyaṇa, born in the Śāṅḍilya *gotra*, has as his servant Makaranda Ghosh in the Saukālīna *gotra*. Śrīharṣa, best of sages and famed among the Bharadvājas, has as his servant Virāṭa Guha, remembered as Kāśyapa. This is Vedagarbha of Sāvarṇa *gotra*; his servant, named Kālidāsa, is of the Mitra family, born in a Śūdra clan, and of the Viśvamitra *gotra*. And the one named Chandada is born in the Vātsya *gotra*." Puruṣottama Datta, born of Maudgalya *gotra* said, "I have come to your place to protect the others." The king heard all this and was pleased. After they had completed the act of worship as designated by the Vedic code for conduct (*dharma*) and in accord with the rules, the best of kings gave villages, gold, cows, clothes, and so forth to the twice-born as their honorarium (*dakṣiṇā*). And so all the Brāhmaṇas and Śūdras settled here in this country and many offspring resident in many regions were born to them. The offspring of those who, with minds of devotion cause their praise to be heard, will without doubt increase in the future.²²

²²Śarma, "Kula-dīpikā," fols. 4b–5b.

Marriage and Rank in Bengali Culture
A History of Caste and Clan in Middle Period Bengal, p57-58
by Ronald B. Inden, University of California Press - 1976

Note: Inden's translation is from "Kula-dīpika (कुल दीपिका)" by 18th century genealogist Ramananda Sarma.

| अथाचीन कूलशास्त्र] | मध्यकालीन कायस्त्वकाणि | ६१ |
|---|------------------------|----|
| रचना । परवर्ती दक्षिणताढीय ओ बलज घटकगण तीहारहे अमूर्त्ती हहियाहेन । देवीयर राढीय ब्राह्मणकूलाचार्य छिलेन । तीहार समये समझे गोडमेशे कावलगणेर असाधारण प्रभाव । तीहारिगके राढीय ब्राह्मणसमाजेर अमूर्गत ओ भक्त करिबाब उद्देश्ये तिनि ऐकप अपुर्व कूलकारिकाओ शुष्टि करियाहिलेन । परवर्ती कूलजगण कत्तकटा तीहार अमूर्करण बाजेर जातीय इतिहास | | |

The Castes & Sects of Bengal, by Nagendranath Vasu, Vol. VI,
p61, pub. 1340 BS

★ Nagendranath Vasu ... see extract left ... explains Devivara's intent:

"During his time, the Kayasthas had become a powerful community in Bengal. So, he had "adjusted" his writings in order to get the Kayasthas develop respect and devotion for the Brahmin community. Most of the next generation genealogists barring a few exceptions borrowed from Devivara without question."

Wrong Gotra: Maudgalya

★ Satish Chandra Mitra, in his book যশোর-খুলনার ইতিহাস (Jessore Khulnar Itihaas) writes the following:

(a) Purushottama Dutta of **Maudgalya Gotra** who came from **Kannauj**, had been assigned Batagram where he settled down.

Comment: *Purushottama Dutta from Kannauj who came to Bengal in the 10th century was of Bharadwaja Gotra, and several generations later his descendants lived in Bally. The Duttas of Batagram are of Maudgalya Gotra; probably descendants of the 11th century Purushottama Dutta from Kanchi.*

(b) In the 11th century, someone called Purushottama Dutta of **Bharadwaja Gotra** came riding on an elephant along with King Rajendra Chola and his army from **Kanchi** (South India) when they invaded Bengal, acquired substantial property, and settled down at Bally.

Comment: *Surely several members of the Chola army rode on elephants, so it was nothing extraordinary about Purushottama Dutta from Kanchi riding an elephant. No descendants of Kanchi origin have ever been recorded in any book or document as living in Bally ... only descendants of Purushottama Dutta from Kannauj are documented to have resided in Bally.*

(c) This Purushottama Dutta from **Kanchi** attended King Vira Sena's court, where he was stripped of his nobility because of his pride ... "in the same manner as happened in the case of the original Purushottama Dutta (Maudgalya Gotra)."

Comment: *Purushottama Dutta from Kannauj was not stripped of his nobility by anyone. This is another lie by some pundit; shamelessly copied by others. King Adisura had received all five Kayasthas from Kannauj with great respect, and provided them with villages to settle down.*

(d) Narayan Dutta ... **19th** (?) in line from Purushottama Dutta ... (which one?)... used to live in Chaura village; had two sons Madan Gopal and Mukunda Ram who moved Jessore to start the Narail Rai zamindari family.)

Comment: *Our Narayan Dutta was 8th in line, never lived in Chaura, and Gadhodhar, Haro, and Rabi were his sons. For discussion on the Narail Rai Zamindari family, see section on "Madan Gopal Dutta (Chaura, Naral) & the Narail Rai Family" in the chapter Andul > Choa > Chaura > Narail.*

★ Nagendranath Vasu, in his book **বঙ্গের জাতীয় ইতিহাস - রাজন্য-কাণ্ড** (Banger Jatiya Itihaas - Rajanya Kanda) pages p142-143 writes about Purushottama Dutta of Kanchi almost the same descriptions as Satish Chandra Mitra provided in his book যশোর-খুলনার ইতিহাস (Jessore Khulnar Itihaas).

Vasu or Mitra may have copied the text from one another, with some minor differences.

আবিষ্কৃতের সভার দে পঞ্চকারুষ বীজপুরুষ আসনেন, তথ্যে মেদগলা গোত্রীয় পুরুষবোতুম দণ্ড অঙ্গতম ; তিনি এটোম-শাসন লাভ করিয়া তথার রাজ করেন। উহার কিছুদিন পরে খুটীর ১১ শতাব্দীর প্রারম্ভে রাজা বৃগুপ্ত বখন পঞ্চগ নামের “(ভূজ লাঙ্কাম)” প্রতিপত্তি, তখন কাকীগুরুপতি মহারাজ রাজেন্দ্র চোল রাজ বৰ্জ অভিযান করেন। সত্ত্বতঃ সেই সময় ভূজবাজ-গোত্রীয় অভিঃ এক পুরুষবোতুম দণ্ড সেই দিনিখণ্ডী বীজের সকলে বলে আসেন এবং ভূমস্পতি নাভ করিয়া ভাগীরথী-ভৌরে বাণীতে বসতি করেন। পঞ্চগ রাজার ঘটক-অহে আছে:—

“বীজী পুরুষবোতুম দণ্ড
সমাপ্তিপ্রাপ্ত অস্থুরক্ত,
কাকীগুরু ইহতে গোড়াকেলো।”

বীজবাজ মহারাজ, অভক্তারী সভামানক

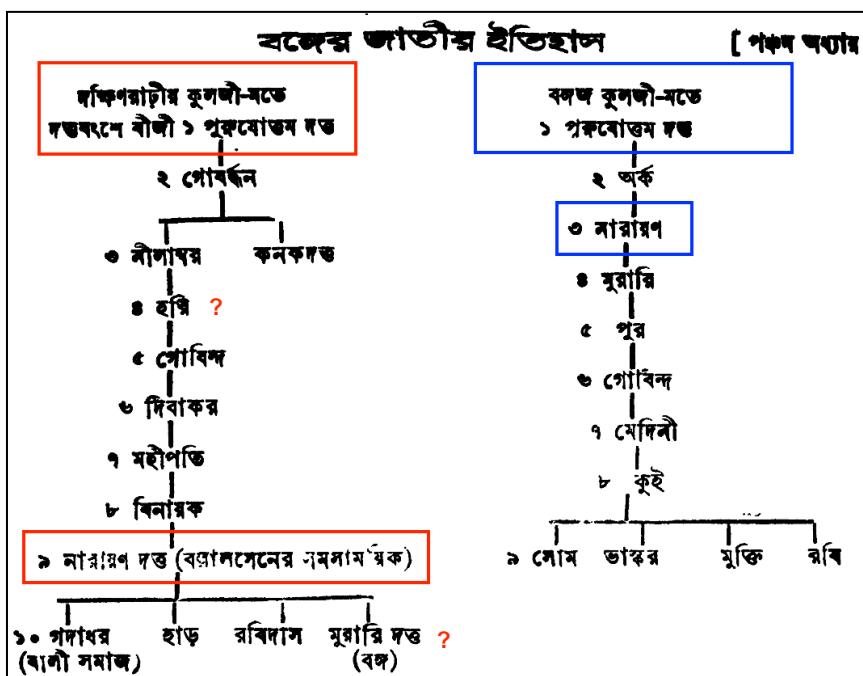
কুলভাব ইহল নিবেদ্যে !”

এই পুরুষবোতুম গঞ্জল্যে আসিয়াছিলেন বলিয়া উক্ত আছে। * রাজেন্দ্র চোল দণ্ডগুলের আক্রমণ কালে বিজয় সেজ গোড়াধিপ ছিলেন। পুরুষবোতুম বাণী ইহতে তীক্ষ্ণ সভার ফল এবং পর্বতোক্ত মেদগলা পত্রে: দণ্ড ইহারও পুলাভাব দচ্চে। কুল না আকিলে কি হয়, সমাজে তাহার বিপুল ক্ষাতি ছিল। তদবধি বাণী একটি অধান দণ্ড-সমাজ হয়, পরে ধোক বুলীদের এ স্থানেক খাতি বাঢ়াইয়া দিয়াছিলেন। বাণীর দণ্ডগুল বলের নাম হানেগিয়া রাজ

যশোর-খুলনার ইতিহাস (Jessore Khulnar Itihaas), p710-711
by Satish Ch. Mitra, Vol. II - pub. 1329 BS

পুরুষবোতুম ইহতে অধ্যক্ষন ১৯ পর্যায়বুক্ত বাক্সরণ দণ্ড তথার চোড়াপ্রাপ্তে যান
করিতেন। তাহার দুই পুরু—মদন গোপাল ও মুকুন্দ রাম।

যশোর-খুলনার ইতিহাস (Jessore Khulnar Itihaas), p711



বঙ্গের জাতীয় ইতিহাস - Banger Jatiya Itihaas, কায়স্থ-কাণ্ড
by Nagendranath Vasu, Vol. V, pub. 1340 BS, p90

However, in page 90 of the **কায়স্থ-কাণ্ড** - *Kayastha Kanda* section of his book, Vasu has provided a great illustration that shows two ancestral charts side-by-side.

The **left chart** had been prepared by a *Dakshin-Rahra* (South Bengal) genealogist, and it applies to Purushottama Dutta of Bharadwaja Gotra from Kannauj, whose descendants from Dibakar onwards settled down at Bally. There are two items in this chart that do not match with our ancestral records: [a] nobody named "Hari (# 4)" is listed in our records, and so **our Narayan should be # 8**. [b] our records do not show Murari Dutta as one of Narayan's sons who moved to North Bengal. The **right chart** had been prepared by a *Bangaja* (North Bengal) genealogist, and it confirms that there was a second Purushottama Dutta with a grandson called Narayan Dutta living in North Bengal.

দক্ষিণগাঢ়ীয় কুলপঞ্জিকানুসারে গৌতম বসু, সৌকালীন ঘোষ, বিশ্বামিত্র মিত্র, কাশ্যপ শুহ ও **ভৱদ্বাজ দত্ত** এই পাঁচ ঘরে ব্যতীত অপর সকলেই গৌড় কায়স্থ এবং বঙ্গজ-কুলপঞ্জিকার মতে গৌতম বসু, সৌকালীন ঘোষ, কাশ্যপ শুহ, বিশ্বামিত্র মিত্র এবং **মৌকাল্য দত্ত** এই পাঁচ ঘর এবং নাগ, নাথ ও দাস ব্যতীত অপর প্রাচীন ঘরের সত্তানগণ গৌড় কায়স্থ।

বঙ্গের জাতীয় ইতিহাস - Banger Jatiya Itihaas
The Castes & Sects of Bengal, by Nagendranath Vasu, Vol. I,
pub. 1340 BS, p17

In page 17 of Vasu's book ... **see extract above** ... he confirms that: Dakshin Rahra genealogists have identified "Basu" of Gautam Gotra, "Ghosh" of Saukalin Gotra, "Mitra" of Viswamitra Gotra, "Guha" of Kashyapa Gotra and "**Basu**" of **Bharadwaja Gotra** were **not** Gauda Kayasthas (local). In other words, they came from outside Bengal.

Bangaja genealogists have identified "Basu" of Gautam Gotra, "Ghosh" of Saukalin Gotra, Mitra of Viswamitra Gotra, Guha of Kashyapa Gotra and "**Basu**" of **Maudgalya Gotra** were **not** Gauda Kayasthas (local). In other words, they came from outside Bengal.

Comment: It is true that descendants of Purushottama Dutta from Kannauj were of Bharadwaja Gotra, and lived in Bally. The following pages provide evidence of a Narayan Dutta of Maudgalya Gotra living in Batagram and Radhanagar in North Bengal. This Narayan Dutta's grandfather was someone called Purushottama Dutta who obviously was of Maudgalya Gotra. We do not know for sure whether this grandfather was actually the Purushottama from Kanchi, but the possibility cannot be ruled out. See discussions in one of the following pages.

★ Lalita Prasad Dutta explains the cause of Gotra confusion in his book "Brahmakayastha" (ব্ৰহ্মকায়স্থ):

"Therefore, Purushottama Dutta from Kannauj who had been invited by King Adisura for participating in the Yagna was of Bharadwaja Gotra, and his priest (Sriharsha) of the same gotra had come along with him. However, it is necessary to resolve this issue about Purushottama Dutta being of Maudgalya gotra."

"During the time of establishing the Bangaja Society (North or East Bengal), a government administrator by the name of Narayan Dutta attending the royal court, introduced himself as the grandson of Purushottama Dutta. However, in Gour, Binayak Dutta's son (Narayan) who had been unjustly stripped of the nobility of his birth by Ballala Sena was 8th in the lineage of Purushottama Dutta from Kannauj. So, the grandfather of Narayan Dutta attending the royal court in East Bengal could not have been the Purushottama Dutta from Kannauj. He used to live somewhere in Uttar Rahra (North Bengal) at the time of King Vijaya Sena, and was of Maudgalya Gotra. That was the root cause of the Gotra confusion."

"The Dutta family members of Bharadwaja Gotra living in Dakshin Rahra (South-West Bengal) believe that ... when the influential Narayan Dutta of their lineage returned to Kannauj after being insulted by Ballala Sena, his absence at the court was being felt. So, the king decided to get hold of another intelligent person bearing the same name, and refer to him as Dutta of Kannauj lineage. This Narayan Dutta was of Maudgalya Gotra. That was the root cause of the Gotra confusion."

অতএব কান্তকুজাগত পুরুষোত্তম দন্ত যাহাশয় যিনি আদিশূর মহাৱাজা কৰ্তৃক যজ্ঞকৰ্ত্তা নিষিদ্ধিত হইয়া বলে আসিয়াছিলেন তিনি ভৱদ্বাজ গোত্রীয় এবং ভৱদ্বাজ গোত্রীয় পুরোহিত তাহার সহায় হইয়া আসিয়াছিলেন। কিন্তু দন্তের মৌদগল্য গোত্র বলিয়া যে কথা উঠিয়াছে তাহা নিষিদ্ধি কৰা প্ৰয়োজন। বঙ্গ সমাজ ও বৰ্তনেৰ সময় রাজসভাতে রাজসন্তোষী আধ্যাৰ নাৰায়ণ দন্ত নামে একবাৰ্ত্তি পুরুষোত্তম দন্তেৰ পোতা বলিয়া পৰিচয় দিতেছেন। কিন্তু গোড়ে বিনায়ক দন্তেৰ পুত্ৰ বিনি বলাল কৰ্তৃক নিকল হইয়াছিলেন তিনি ভৱদ্বাজ গোত্রীয় কান্তকুজাগত পুরুষোত্তম দন্ত হইতে অষ্টম পুরুষ জন্মগ্রহণ কৰিয়া ছিলেন। এমতে পুরুষকে বাজসভায় বিষ্টমান নাৰায়ণ দন্তেৰ পিতামহ কান্তকুজাগত পুরুষোত্তম দন্তেৰ সহিত এক বাতি বলিয়া পৰিচিত হইতে পাৰেন না। তিনি বিজয় সেনেৰ সময়ে উত্তৰ রাজে বাস কৰিয়া-ছিলেন, এবং তিনিই মৌদগল্য গোত্রীয় দন্ত। এই কাৰণেই দন্তবংশে গোত্র সমষ্টি ভ্ৰম উৎপন্ন হইয়াছে। দক্ষিণগাঢ়ীৰ ভৱদ্বাজ গোত্রীয় দন্ত দিগেৰ মধ্যে প্ৰবাদ আছে যে পূৰ্ববৰ্ষ সমাজ সংস্কাৰেৰ সময় দন্ত কনোজে প্ৰত্যাগমন কৰে বঙ্গদেশ পৰিত্যাগ কৰত বলালেৰ হস্ত হইতে নিষ্ক্রিয় পাইয়াছিলেন। সেই কাৰণে দন্তেৰ —ভাৰ বিশেষজ্ঞপে অনুভব কৰিয়া বলাল সেন মিজ পাৰিষদেৰ মধ্যে নাৰায়ণ দন্ত নামক কোন বিশেষ বৃক্ষমান ব্যক্তিকে কান্তকুজাগত পঞ্চকণিগ্রহেৰ মধ্যে দন্ত বংশীয় বলিয়া সভাতে পৰিচয় দিয়াছিলেন। ঞ নাৰায়ণ দন্তেৰ মৌদগল্য গোত্র ছিল। সেই জন্য গোত্র সমষ্টি ভ্ৰম দেখিতে পাওয়া যায়।

ব্ৰহ্মকায়স্থ - Brahmakayastha, by Lalita Prasad Dutta
pub. 1316 BS, p108-109

ইহাদিগের কুলাচার্যকারিকায় লিখিত আছে, (১) “আদিশূর
কান্তকুজ্জ হইতে পঞ্চ আক্ষণের সহিত আদিকুলীন ঘোষ, বস্তু, মিত্র,
দত্ত, শুহ এই পঞ্চজনকে আনয়ন করেন। তাহাদিগের বংশাদিপরিচয়
এই ;—সৌকালীনগোত্রীয় মকরন্দ ঘোষ, গৌতমগোত্রীয় দশরথ বস্তু,
বিশ্বামিত্র গোত্রীয় কালিদাস মিত্র, কাঞ্চপগোত্রীয় দশরথ শুহ, ভরদ্বাজ
গোত্রীয় পুরুষোত্তম দত্ত। বল্লালসেন কর্তৃক মেলবন্ধ হইলার পর ছয়

(১) অথ দক্ষিণরাট্টীয়কায়স্তকুলীনাঃ ।

তআদিশূররাজেন কান্তকুজ্জদেশাদানীতৈর্বৰ্কণপঞ্চকৈঃ সহ

ঘোষবস্তুমিত্রদত্তশুহাঃ পঞ্চাগতা আদিকুলীনাঃ । যথা

সৌকালীনগোত্রো মকরন্দঘোষঃ গৌতমো দশরথবস্তুঃ

বিশ্বামিত্রগোত্রো কালিদাসমিত্রঃ । কাঞ্চপগোত্রো দশরথ-

শুহঃ * * * ভরদ্বাজগোত্রো পুরুষোত্তমদত্তঃ * * * বঙ্গজ

কুলচার্যগ্রাহে স এব মৌগল্যগোত্রঃ । * * অথ বল্লালসেন-

কায়স্ত-পুরাণ - Kayastha Puran, p179-180
by Sashibhushan Nandy, pub. 1335 BS



Sashibhushan Nandy, in his "Kayastha Puran - (কায়স্ত-পুরাণ) references an old Dakshin Rahri genealogical document which clarifies the confusion about gotra as explained above by Nagendranath Vasu by his chart, and Lalita Prasad Dutta by his book:

"Adisura had brought, along with five Brahmins, the following five Kayasthas of *noble birth* (আদিকুলীন)
Ghosh, Vasu, Mitra, Dutta, and Guha. They were as follows:

- Makaranda Ghosh, of Shaukalin Gotra
- Dasaratha Vasu, of Gautam Gotra
- Kalidasa Mitra of Vishwamitra Gotra
- Dasaratha Guha, of Kashyapa Gotra
- **Purushottama Dutta of Bharadwaja Gotra**
[*** of Maudgalya Gotra ... according to Bangaja Kulacharyas]



Wrong Gotra: Maudgalya

* PURUSHOTTAMA DUTTA OF KANCHI (11th century) ... WHO WAS HE?

★ Nagendranath Vasu, in p142-143 of his **বঙ্গের জাতীয় ইতিহাস - রাজন্য-কাণ্ড** (Banger Jatiya Itihaas - Rajanya Kanda) describes the same bio-data of Purushottama Dutta of Kanchi as provided by Satish Chandra Mitra in his book **জেসোর-খুলনার ইতিহাস** (Jessore Khulnar Itihaas).

However, Vasu has a bit more to say about the Rajendra Chola episode which I have translated here:

"King Rajendra Chola of Kanchi invaded Bengal sometime between 1020-1030 AD. Uttar Rahra was under Mahipala, Dakshin Rahri under Ranasura, Tandabhukti (in present-day Midnapore) under Dharmapala, and East Bengal was under Gobinda Chandra. Dharmapala was killed, Gobinda Chandra fled to save himself, but Ranasura stood his ground. Rajendra Chola was impressed with Ranasura's bravery, and decided to offer his friendship. So, Ranasura gladly escorted Rajendra as the Chola army moved to Upper Bengal where Dharmapala was defeated. A certain Dakshin Rahri genealogical document describes that Rajendra Chola's army was accompanied by **Purushottama Dutta** ... a Shiva devotee, of **Bharadwaja Gotra**, who stayed back to settle down by the bank of Ganga. He had come **riding on an elephant**, which indicated that he was someone of high rank."

We have provided references elsewhere in this book that our 10th century ancestor Purushottama Dutta from Kannauj was: (a) Shiva devotee, (b) Bharadwaja Gotra, and (c) came riding on an elephant.

It appears to be too much of a coincidence that three characteristics matched between the two Purushottamas. "**Devotion to Shiva**" is understandable for someone accompanying the Cholas, since they were known to be mostly Shiva-bhaktas. "**Riding on an elephant**" is understandable, because it is natural for a senior Kshatriya to ride on an elephant instead of a horse.

The 3rd point of coincidence ... "**Bharadwaja Gotra**" ... raises doubts. Several pages above, I have referenced Nagendranath Vasu's book stating that Dakshin Rahra genealogists consider "**Dutta**" of **Maudgalya Gotra** to have come from outside Bengal. **Quite possibly Rajendra Chola's Kshatriya or Kayastha associate, Purushottama Dutta, was of Maudgalya Gotra.**

"Purushottama Dutta" sounds like a typical name of someone from North India rather than that of someone from the South. However, it is to be noted that, (a) "Dutta" had not yet become a surname during those times; and so this two-word Sanskrit name could have belonged to anyone from any part of India, (b) migration of Brahmins, Kshatriyas, Kayasthas, & Vaishyas from the North to South had taken place as early as the 6th century AD to serve various kings ... just like the migrations from North India to Bengal. One cannot rule out that this person's ancestors from North India at some point of time in the past may have migrated to serve the Chola kingdom of South India.



রাধানগর
Pabna District - Rajshahi Division, Bangladesh

empire by a strong show of force. This becomes clear from the statement that at the end of the expedition Rājēndra erected a 'liquid pillar of victory' (gangā-jalamayam jayastambham) in his capital with the waters of the Ganges in the form of the tank Cōlaganga.⁷⁹ 'The invasion

One of Rajendra Chola's objectives of invading Bengal was to collect a pot of sacred Ganga water from Upper Bengal for taking back to his capital ... see extract on left.

The Colas (Cholas)
by K.A. Nilakanta Sastri, pub. 1955, p210

Rajendra Chola may have proceeded to some place near Radhanagar (see map) located very close to River Padma which is really the continuation of Ganga. Purushottama ... Rajendra's associate ... might have gone along him and settled down at Radhanagar instead of returning to South India with his king.

There is a strong possibility that this Purushottama Dutta of Kanchi was none other than the grandfather of Narayan Dutta of Maudgalya Gotra who, as reported in the following page, unexpectedly went from Batagram to Radhanagar to visit someone of his ancestry !!!

Wrong Gotra: Maudgalya

* NARAYAN DUTTA OF Maudgalya GOTRA

(11th/12th century):

পূর্বে এই জেলার নিয়ন্ত্রিত শাসন সমূহে বারেক্ষ কার্যস্থ সমাজের বসতি ছিল। (১) দ্বার্চা-বংশ—মগদানদীয়ি, পাবনা, মাগঞ্জি, চৌপাড়ী, ঘৰগাম, শুমিয়া। (২) অন্ধকী বংশ—রহিমপুর, হাম্বুড়া, মহশেরোহালী, আটরিয়া, পোতাজিয়া, অষ্টবোধা, ভুজিয়া, কামীরগাম। (৩) চাঁচান্দী বংশ—অষ্টমিয়া, দিলপশ্চার, রহিমপুর, নলমুড়া, সিলজা, গোবিন্দপুর, মহশেরোহালী, চাঁচকিয়া, হমরাজপুর। (৪) দেব-বংশ—তারাপুর, চড়িয়া। (৫) দন্তকুল-বংশ—মেঁ-পুর, রাধানগর। (৬) লাগ-বংশ—সরগাম, গয়েশনাড়ী, ঘৰডাইহ, মাঙকী, শিমো, নরনিয়া, ঘুরকা। (৭) সিংহল-বংশ—উধুনিয়া, জামালপুর, খৰুদহ।

বারেক্ষভূমিতে কার্যস্থ সমাজের প্রভাব পূর্বপুর বর্তমান থাকা জামা থায়। নাগবংশীয় ক্ষটাদর নাগ এই জেলার সোগাবাহু ও তারাউজিল পরগণার মালিক ছিলেন। [নারায়ণ বৃক্ষ লক্ষণ সেনের সঞ্চিবিশ্রাহিক অধিবক্তৃ] ছিলেন। দেব-বংশীয় শুকদের তালুকদার অস্তুতি মৰাঞ্জ সংকারে অতিপত্তি লাভ করিয়াছিলেন। নালী বংশীয় গোপীকান্ত মিয়োগী আকারে বারেক্ষের সময়ে বারেক্ষান কান্দনশ পথে নিযুক্ত ছিলেন। তৎশৈয়ি স্থুবুকি থী ও কুমুল থী ১৫টি বিভাগে কার্য করিয়া থাইয়া নামাজুসারে জায়গীর লাভ করিয়াছিলেন। সিংহ বংশীয়-শিমোর মধ্যে উধুনিয়ার সিংহ অতি অসিক্ত। জামালপুরের সিংহ বংশ এক-সময়ে সবিশেষ উন্নত ছিলেন। ইহারা কোল ছর্ণেৎসব ও মুখ্যাজ্ঞাদিতে

পাবনা জেলার ইতিহাস: বর্ত খণ্ড - বিভিন্ন জাতি ও সমাজ

Pabna Jelar Itihaas: Section 6
by Radha Raman Saha, pub. 2004, p27



বটগ্রাম -
Batagram
Nawabganj
District,
Rajshahi
Division,

Relevant information from these extracts related to Narayan Dutta of Maudgalya Gotra may be summarized as follows:

- Narayan Dutta was an officer of the governments of Ballala Sena and Lakshmana Sena. He had a home in Batagram that was granted to him by the government.
- Radhanagar has a settlement of Dutta families, however, why did Narayan Dutta leave his own family and friends of Batagram and move to Radhanagar?
- Probably an ancestor may have earlier settled down in Radhanagar.

ইহার পর দ্বত্ব বংশের বর্ণনা আরম্ভ হইল। কাউন্ডাড়ী ও বটগ্রাম দ্বৃষ্টি দণ্ডের সমাজ। বটগ্রামী দণ্ডের মধ্যে নারায়ণ দ্বত্ব রাধা নগরে যাইয়া বাস করেন নারায়ণ দ্বত্ব, বর্জন ও লক্ষণ সেন দেবের সঞ্চিবিশ্রাহিক অধ্যাত্মাছিলেন। বিভিন্ন শ্রেণীতে ও এই নারায়ণ দণ্ডের বংশ বিদ্যমান। আছে। নারায়ণ দণ্ডের পূর্বে বারেক্ষ সমাজের কেহ রাধানগরে যাইয়া বাস করেন নাই। সুতরাঃ নারায়ণ দ্বত্ব রাজধানীতে বাস না করিয়া বছুবাহুব আৰুৰীর বজন এবং রাজপ্রন্ত নিজবাসহান বটগ্রাম ত্যাগ করিয়া রাধানগরে যাইয়া বাস করিলেন কেন? এবং সহায় সম্পত্তি ত্যাগ করিয়া বাসহান পরিভ্যাগের এমন কি কারণ উপর্যুক্ত হইল? সম্ভবতঃ নারায়ণ দ্বত্ব বংশীয় কেহ উন্নত কালে রাধানগরে যাইয়া বাস করিয়া থাকিবেন।

Was Narayan's ancestor living at Radhanagar his own grandfather Purushottama Dutta of Maudgalya Gotra?

Was this Purushottama Dutta none other than the one who came to Bengal with King Rajendra Chola of Kanchi and his army?

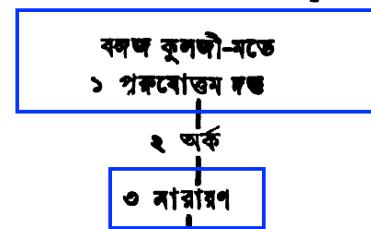
The answer to both the questions may be "yes", if we logically examine the information that has been presented in these pages.

কায়ষ্ঠ-পত্রিকা: বারেক্ষ চাকুর সমালোচনা - বৈশাখ ১৩১৭, পৃ. ৮-৯
Kaystha Patrika: Barendra Dhakur Samalochana - Baisakh 1317 BS, p8-9

No. 4 of the Monghyr grant ; No. 6, of the A'mgáchhi; No. 5, in each of the Bámangháti, or Chaibásá.

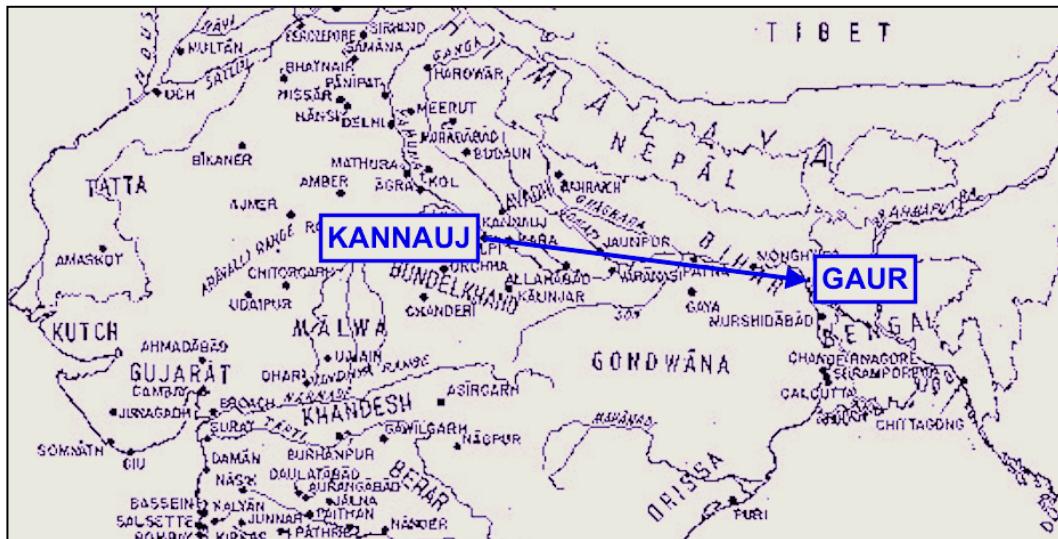
Sri Lakshman Sen, the Lord of men, hath deputed Náráyana Datta, the Sándhi bigrahik, to give effect to this Ishwara Sason.
In the year, 7, the third day of Bhadra. Sri Nimahásáni.

Journal of the Asiatic Society of Bengal,
Vol. XLIV Part I - History, Antiquities, etc.
Nos. I-IV, Pub. 1875. p15



Purushottama Dutta: 10th Century Migration From Kannauj To Bengal

* PURUSHOTTAMA DUTTA (# 1)



★ Lalita Prasad Dutta, in page 79 of his book *ब्रह्मकायास्ता - Brahmakayastha* (pub. बंगाल १३१६, 1909 AD) describes the coming of the ten *Dwijas* (द्विज) ... five Brahmins and five Kayasthas ... from Kannauj to Bengal at the invitation of King Adisura of Gaur. [Note: *Dwijas* (द्विज) are "Twice Born" ... see page 17 for explanation of what it means.]

The king was concerned about the lack of an heir to the throne, and so he decided to organize the *Putreshti* (पुत्रेष्टि) *Yagna* in order to be blessed with a son. However, he was concerned that the *Yagna* may not be successful due to the dearth of adequately qualified *Dwijas* in his kingdom because Buddhist influence had caused a decline of the Vedic religion. Adisura needed five *Sagnik* Brahmins (सान्निक - well-versed in the scriptures & rituals), and five *Yagnik* Kayasthas (यांगिक - specialized in managing the *Yagna*). So, he sent a letter to his friend Virasingha, king of Kannauj, requesting qualified manpower to help organize the *Yagna*:

যজ্ঞার্থং যাচতে বিপ্রান् ক্ষত্রাদিংশ নৱাধিপি ।
নচেদেহি রণং রাজন् যথা তব মতিং কুরু ॥

"For the purpose of the Yagna I request Brahmins & Kshatriyas, Oh Lord of men.
Otherwise, Oh King, for success whatever you have in mind."

★ Sriram Basu, in page 5 of his book "The Bengal Kayasthas" (pub. 1911) provides Virasingha's letter as response to Adisura's request, sending **ten *Dwijas*** to help the *Putreshti* *Yagna*. The letter contents can be found in a document "Kabi Bhatta-Shalibahan (কবি ভট্টাশালিবাহন- খ্রিত-বচনং). The letter proves that ... **not 5 Brahmins and 5 Sudras ... but 10 *Dwijas* were delegated from Kannauj to Gour.**

কান্তকুজ-পতিষ্ঠীরঃ পুরার্থে বিশৃতঃ শুধীঃ ।
বিজায় পঙ্গিতাঃ সর্বে আদিত্যশাত্রিমুক্তিঃ ॥
গোড়েখরো মহারাজে পুত্রেষ্টিংসমরুষ্টিঃ ।
তদর্থে প্রেরিতা যজ্ঞে উপসূক্তা বিদ্বা দশ ॥

The Bengal Kayasthas, p5
by Sriram Chandra Basu
pub. 1911

* ~10TH CENTURY MIGRATION from KANNAUJ to BENGAL: NAMES, GOTRAS, & BENGALI SURNAMES

★ Lalita Prasad Dutta, in page 106-107 of his book, provides the names and gotras of ten *Dwijas* from Kannauj. The information is consolidated in the following chart.

Purushottama Dutta: 10th Century Migration From Kannauj To Bengal

~10th century migration from Kannauj to Bengal
names, gotras, & Bengali surnames

| Brahmins | Kayasthas |
|--------------------------------|--------------------------------------|
| Bhattanarayana - भट्टनारायण | Makaranda Ghosha - मकरन्द घोष |
| Shandilya - शांडिल्य | Shaukalin - सौकालिन |
| Bandyopadhyay - बन्द्योपाध्याय | Ghosh - घोष |
| Daksha - दक्ष | Dasaratha Vasu - दसरथ वसु |
| Kashyapa - काश्यप | Gautama - गौतम |
| Chattopadhyay - चट्टोपाध्याय | Basu - बसु |
| Chhandara - छन्दड़ | Virata Guha - विराट गुह |
| Vatsya - वत्स्य | Kashyapa - काश्यप |
| Ghoshal - घोषाल | Guha - गुह |
| Sriharsha - श्रीहर्ष | Purushottama Dutta - पुरुषोत्तम दत्त |
| Bharadwaja - भरद्वाज | Bharadwaja - भरद्वाज |
| Mukhopadhyay - मुखोपाध्याय | Dutta - दत्त |
| Vedagarbha - वेदार्ग | Kalidasa Mitra - कालिदास मित्र |
| Savarna - सावर्ण | Vishwamitra - विश्वामित्र |
| Gangopadhyay - गঙ्गोपाध्याय | Mitra - मित्र |

Note: Names & gotras are shown in Devanagari as was prevalent in the 10th century.

Each Kayastha name is a composite of two words; the 2nd word becoming the surname several centuries later ... entered here in Bengali script.

Each Kayastha listed in the right column agreed to become the associate of the corresponding Brahmin listed in the left column.

Purushottama Dutta of Bharadwaja Gotra accepted Sriharsha of Bharadwaja Gotra as his priestly guru.

How did they travel from Kannauj to Gour?

গোযানেনাগতা বিপ্রাঃ অশ্বে ঘোষাদিকাঞ্চ্যঃ ।
গজে দত্তঃ কুলশ্রেষ্ঠে নরযানে শুহঃ শুধীঃ ॥

"The Brahmins came by bullock carts; three of the Kayasthas ... Ghosha, Vasu, & Mitra ... came on horseback. Dutta, the leader of the clan rode an elephant, while Guha came by Palki."

ব্ৰহ্মকায়াস্ত্র - Brahmakayasta p79
Quote from কায়স্ত্র কুলাচার্য কাৰিকা -
(Kayastha Kulacharya Karika)

When the ten Dwijas arrived at Adisura's capital, the king was reluctant to give them an audience probably because they were not dressed in accordance with his expectations, due to the effects of the long journey

So the Dwijas demonstrated their divine powers by infusing life into a wooden wrestling club (মল্লকার্ত). That encouraged the king to receive them with open arms.

This is what King Adisura said to them:

"Today my lifelong penance and effort is fulfilled.
My house (or kingdom) is purified because of your arrival."

অদ্য মে সফলং জম্ম তপস্যাদি চ সাধনং ।
পৃতঃ ভবনং জাতং যুগ্মনাগমনং যতঃ ।

ব্ৰহ্মকায়াস্ত্র - Brahmakayasta p80
Quote from Karika by Dhrubananda Misra

★ Raja Radhakanta Deb, in p 2/098 of Sabdakalpadruma (শব্দকল্পদ্রুম:) references what Purushottama Dutta said when Adisura requested a self-introduction. The sloka says:

"I have come to your place to protect you all".
Hearing this the king was very pleased.

এতেষাং রক্ষণার্থয় আগতোৎস্মি তবালয়ে ।
ইতি শৃত্যা নৃপস্তত্র মনসা হৰ্ষমাগতঃ ॥

The Putreshti Yagna was successfully conducted with great splendor. After its completion, the Brahmins and Kayasthas from Kannauj wanted to return home, but the king requested them to settle down in Bengal for which he made appropriate arrangements. They were grateful to him for his love and generosity, and happily settled down at their new home with their families.

শব্দকল্পদ্রুম: পৃষ্ঠ ২/০৯৮
Sabdakalpadruma: p 2/098
compiled by Raja Radhakanta Deb

“ଶ୍ରୀତ୍ୟଧ୍ୟବନ-ସମ୍ପନ୍ନଃ ମତ୍ୟ ସକ୍ଷେପା ଦୃଢ଼ବ୍ରତଃ ।
କୁଳଶ୍ରେଷ୍ଠାଵୟେ ଜ୍ଞାତୋ ଦକ୍ଷଃ ଶ୍ରୀପୁରୁଷୋତ୍ତମଃ ॥”
ଭଗବଦ୍ଗୀତା-ପୂତଃ ସ ସର୍ବଲୋକ-ହିତେ ରତଃ ।
ଭରଦ୍ଵାଜ-ପ୍ରସାଦେନ ସଦାଚାର-ସମସ୍ତିତଃ ।
ଅତସ୍ତୁ ଭରଦ୍ଵାଜ-ଗୋତ୍ରଜ୍ଞାନ୍ତିରମଣ୍ଡ ଚ ।
ଅବରଃ ଶ୍ରାପିତୋ ଦେହେ ବୀରହମ୍ପତ୍ୟ ଇତି ଶ୍ରୁତଃ ॥”

ଆମାର ଶୌମର କଥା - Amar Gramer Katha p6,7
by Atul Krishna Dutta Chowdhury, pub. 1944

“ଶ୍ରୁତ୍ୟଧ୍ୟଯନ-ସମ୍ପନ୍ନ: ସତ୍ୟ ସମ୍ପ୍ରୟୋ ଦୃଢ଼ବ୍ରତ: ।
କୁଳଶ୍ରେଷ୍ଠାନ୍ଵୟେ ଜାତୋ ଦତ୍ତ: ଶ୍ରୀପୁରୁଷୋତ୍ତମ: ॥”
“ଭଗବଦ୍ଗୀତି-ପୂତ: ସ ସର୍ବଲୋକ-ହିତେ ରତ: ।
ଭରଦ୍ଵାଜ-ପ୍ରସାଦେନ ସଦାଚାର-ସମନ୍ଵିତ: ।
ଅତସ୍ତସ୍ୟ ଭରଦ୍ଵାଜ-ଗୋତ୍ରଜ୍ଞାନ୍ତିରମଣ୍ଡ ଚ ।
ପ୍ରବର: ସ୍ଥାପିତୋ ଦେହେ ବୀରହମ୍ପତ୍ୟ ଇତି ସମୃତ: ॥”

The Sanskrit *sloka* in Bengali script ... above left ... in praise of Purushottama Dutta, is originally an extract from Kedarnath Dutta's DBM-II. The same *sloka* ... above right ... is in Devanagari script. The English translation is as follows:

**"Accomplished in the study of the Vedas, and faithful in performing the daily rituals;
Purushottama Dutta, born in the most distinguished family of his race."
"Purified by divine devotion, dedicated to the welfare of all;
Blessed by Bharadwaja, endowed with virtue.
Being of the gotra of Bharadwaja and Angirasa;
Descended from the lineage of Brihaspati by divine will."**

Notes:

[1] Adisura requested for Brahmins and Kshatriyas to be sent. Virasingha responded by sending ten Dwijas ... five Brahmin Dwijas and five Kayasthas Dwijas. This implies that, during those times, the Kayasthas were not only a sub-set of Kshatriyas but also Dwijas ... twice-born ... who had undergone the Upanayanam ceremony; committed to perform the daily rituals as mandated.

[2] Some texts indicate that the Dwijas came from Kolancha, an area adjacent to ancient Kannauj.

[3] Dutta riding an elephant was indicative of his being the respected leader of the Kayastha community.

[4] Purushottama Dutta's self-introduction reflected his Kshatriya heritage; he came to protect those who have asked for his help.

[5] Since Adisura was very pleased with the self-introduction of the five Kayasthas, and made arrangements for them to settle down with their families in Bengal, obviously Purushottama Dutta's status as କୁଳୀନ (Kulin; of noble descent) was **not** downgraded by Adisura. It was King Ballala Sena in the 12th century who insulted Narayan Dutta (# 8) and downgraded the status of the Dutta family, but several pundits and authors have falsely attributed the loss of noble status to have happened in the 10th century to Purushottama in Adisura's court.

[6] Devivara shamelessly modified the narrative to denigrate the Kayasthas as Shudras (ଶୁଦ୍ର). Other Brahmin authors and pundits including Ramananda Sarma simply copied Devivara's lies. If the Kayasthas had been Sudras, the king would not have bothered them for a self-introduction. Moreover, there was no need for five Sudras to come all the way from Kannauj to Gour, since the shortage of qualified people was for Brahmins and Kayasthas. Devivara also twisted the truth about Purushottama's gotra ... this has already discussed elsewhere in these pages.

★★★ Elsewhere in this book, we have discussed the prehistoric ancestral origins of Purushottama Dutta. In the following chapter we will find out the most probable place where he settled down with his family after arrival in Bengal.

* THE FAMILY'S FIRST HOME IN BENGAL

Where did Purushottama Dutta and his family live after coming to Gour?

Kedarnath Dutta, in his *Dutta Vamsa Mala* (দত্ত বংশ মালা), stated that King Vira Sena of Bengal made arrangements for Purushottama Dutta to settle down at village Balgram by the River Ganga ... present-day **Bally** of *Howrah District by the River Bhagirathi* ... because of which his descendants became known as the "Duttas of Bally (বালির দত্ত)".

Pran Krishna Dutta in p81 of *Kolikata Itibritta* (কলিকাতার ইতিহাস), and Nalin Chandra Mishra in p39 of *Bally Gramer Itihaas* (বালী শ্রামের ইতিহাস) have stated the same ... namely, **Bally** of *Howrah District by the River Bhagirathi* is where Purushottama Dutta and his family first settled down in Bengal. Both authors copied Kedarnath Dutta without properly verifying what actually happened.

Nalin Chandra Mishra in p39 of *Bally Gramer Itihaas* (বালী শ্রামের ইতিহাস) identifies Purushottama as the "বালির দত্ত" ... the *Dutta of Bally* ... who was apparently downgraded as (অকুলীন) in Kayastha family hierarchy by King Adisura because of his pride.

• সক্ষিপ্তরাখণি ঘটককার মতে, আদিশূর পুরবোক্তব্য হচ্ছে
নিচুল করিগাছিমে। কিন্তু ইহা সম্ভবপ্র মহে। আদিশূর কোমীষ-
শৰ্ম্মাণ হাপন করেন নাই, সম্ভবতঃ কোমীষবর্ধানাহাপনকালে মুরাজ
তর্ক সম্ভুল হইয়া থাকিবেন।

Bangla Biswakosh Vol. 4 (বাংলা বিশ্বকোষ চতুর্থ ভাগ), p342
footnote
by Nagendranath Basu, pub. 1893

★ However, **N. Basu** explains that King Adisura did not determine the rules of family hierarchy (কুলীন - অকুলীন), and so Purushottama Dutta could not have been downgraded by King Adisura.

★ Since King Ballala Sena was the one who created such rules, it was he who downgraded ... made **অকুলীন** ... the Dutta family from Kannauj.

* ANALYSIS: DAKSHINA RADHA - HOWRAH - BALLY

● *Dakshina Radha* (দক্ষিণ রাজ্য) may be defined as covering a large part of West Bengal lying between the Ajay and Damodar rivers. This includes large parts of the later Bardhaman, **Howrah**, and Hughli, and Burdwan districts. (ref: *Rupendra K Chattopadhyaya, Professor of Calcutta University- Wiki*)

Pramode Paul says that there was a Kamboja ruling family in 10th century South-West Bengal.

Nagendranath Basu (Vasu) says that a king called Ranasura ruled over *Dakshina Radha* in the 11th century when Raja Rajendra Chola attacked Bengal. There is no evidence that the 11th century Ransura was related to Adisura, or inherited his domain from Adisura even though several authors insist that there used to be a Sura dynasty.

F.J. Monahan says that nothing can be inferred about a Sura dynasty in Bengal. "Sura", meaning "hero or warrior", was a name assumed by chiefs of different dynasties.

★ There is no evidence of *Dakshina Radha* being part of King Adisura's domain, though *Uttara Radha* was under his rule. Purushottama Dutta could not have been directed in the 10th century to settle down at Bally, though his descendants did move there sometime in the 12th century.

1. At the time of Asoka the Kambojas were a Himalayan tribe in N. W. India. It is known from the Irida plate of king Nayapala Deva that there was a Kamboja ruling family in south western Bengal in the 10th century. Did Devapala fight with this family or a Himalayan tribe? (EI. XXII, pp. 150 ff.)

The Early History Of Bengal Vol-1, p43
Pramode Lal Paul, pub 1939

কুলগ্রেহে রঞ্জনের নাম না থাকিলেও স্মৃত মাস্ত্রজ্ঞপ্রদেশে তীক্ষ্ণলঞ্চ-গিরিলিপি হচ্ছে
দক্ষিণরাজাধিপ রঞ্জনের নাম পাওয়া গিয়াছে। দক্ষিণাত্যাপতি রাজেশ্বরচোল দিঘিজরোপক্ষে
১০২০ হচ্ছে ১০১০ খ্রিস্টাব্দের মধ্যে মথন গোকুল আক্রমণ করেন, তৎকালে উত্তরাচে মহী-
পাল-কুলগ্রামে রঞ্জন, তদ্ভুতভাবে ধৰ্মপাল এবং বঙ্গ গোবিন্দচোল
রাজহ করিতেছিলেন। উক্ত শিলালিপিতে লিখিত আছে, 'প্ৰ-

বঙ্গের জাতীয় ইতিহাস - রাজন্য-কাণ্ড, p142
Nagendranath Vasu, 1937 AD

tions. A copper-plate grant of a chief named Lalasura, apparently of the 10th century A. D., has been found in the Himalayan state of Bidruth, and a stone inscription of one Ranasura in Nepal, but nothing can be inferred from them with regard to a Sura dynasty in Bengal. The name or title "Sura" meaning "hero" or "warrior," was, no doubt, borne or assumed by chiefs of different dynasties, in different parts of India, like the names or titles, "Pala," "Sena," and "Varma."

Bengal Past And Present Vol. XXI, pub. 1920
The Early History of Bengal - VII, p9: F.J. Monahan

The Family's First Home In Bengal

An organization known as "Banimandir Anusandhan Bibhag (বাণীমন্দির অনুসন্ধান বিভাগ)" who work on genealogical charts of some traditional families of Calcutta are of the opinion that Purushottama Dutta settled in a different "Bally" ... listed in Google Map as Bally Number 2 ... located near Arambagh of present-day Hooghly district. Bally Number 2 of Hooghly District does not have the River Bhagirathi nearby, and is relatively remote in comparison to Bally of Howrah District. Banimandir's theory is unacceptable as explained with the help of book extracts below.

- **Nalin Mishra**, in his book on the history of Howrah's Bally village by the River Bhagirathi, references a resident named Manmatha Ghosh (# 26 of his ancestry) who confirmed that it was Nishapati Ghosh who established the Ghosh lineage at Bally. According to historical information passed down by Manmatha's elders, the village name "Bally" was derived from "**Baludutta**" ... the nickname of an influential person who established his residence at this village around the same time as Nishapati Ghosh.
- **Lalita Prasad Dutta** explains that the following descendants of Kannaujiya Kulin Kayasthas were contemporaries who used to be present at King Ballala Sena's court:

7 of Dutta lineage
(Binayak)

6 of Ghosh lineage
(Prabhakar: Akna, Nishapati: Bally)

5 of Basu lineage
(Shukti: Baganda, Mukti: Mahinagar)

9 of Mitra lineage
(Dhui: Barisha, Gui: Teka)

আমরা এই অধ্যায়ে প্রথমাংশে দেখিযাছি যে, নিশাপতি ঘোষ প্রতিষ্ঠিত “বালীর ঘোষ” এক গোষ্ঠী বরাবর বালীতে আছেন। ইহাদিগের বয়োজোষ্ঠ ত্রীমূর্ধনাথ ঘোষ (২৬ পর্যায়) বলেন যে, তাহারা বংশানুক্রমে শুনিয়া আসিতেছেন যে, বালুদত্ত নামক একজন প্রভা-ব-প্রভাপশালী কার্যক এখানে আসিয়া বাস পঞ্জন করেন, তাহারই নামানুসারে “বালী” নামের উৎপত্তি। মন্দথবাবু আরও বলেন যে, নিশাপতি বালুদত্তের সময়েই এখানে আসিয়াছিলেন।

বালীগামের ইতিহাস - History of Bally Village, p40-41, pub. 1389 BS
by Nalin Chandra Mishra

দন্তবংশ মালা পাঠে অবগত হওয়া গায় যে দন্তবংশে বল্লালের সময়ে সপ্তম পুরষে বিনায়ক দত্ত বর্তমান ছিলেন। তাঁর পুত্র নারায়ণ রাজ সভায় উপস্থিত হন। এমতে দেখিতে পাওয়া যায় যে বল্লাল যেকোন আদিশূর যুক্তরাজ হইতে বস্তুত বৃষ্টি রাজা অর্থাৎ ১। আদিশূর, ২। বীরসেন, ৩। সামন্ত সেন, ৪। হেমন্ত সেন, ৫। বিজয় সেন, ৬। বল্লাল সেন, সেই রূপ দন্ত বংশ সপ্তম পুরুষ, ঘোষ বংশে বৃষ্টি পুরুষ, বচু বংশে পঞ্চম পুরুষ ও যিত্র বংশে নবম পুরুষ বল্লালের সমসাগরিক, এবং ঐ সকল ব্যক্তিগণ বল্লালের স্বার্জ সংস্থারের সময় বর্তমান ছিলেন।

Brahmakayastha (ব্রহ্মকায়স্ত) p110-111
by Lalita Prasad Dutta - pub. 1316 BS, 1909 AD

The specific names of Ghosh, Basu, & Mitra lineages are from p88, 89 of Vasu's Kayastha Kanda, and p604 of Vasu's Biswakosh Vol. 3 encyclopedia.

দক্ষিণাত্যীয়।—ঘোষবংশীয় প্রভাকর ও নিশাপতি, বঙ্গ-বংশীয় শুক্র ও মুক্তি, মিত্রবংশীয় শুক্র ও মুক্তি, এই ছয়জন অকৃত মুখ্য পদাভিষিক্ত হইয়া রাজসভায় বিশেষ সম্মান প্রাপ্ত হন। [কুলীন খন্দে বিবৃত বিবরণ দেখ।]

Bangla Biswakosh Vol. 3 (বাংলা বিশ্বকোষ তৃতীয় ভাগ), p604 - by Nagendranath Basu, pub. 1892

On the basis of extracts presented above, we believe that Bally of present-day Howrah district became the home the descendants of Purushottama Dutta in around the 12th century. Binayak Dutta (# 7) became known as "Baludutta" (বালুদত্ত) after he moved from Mallapur to Bally where Ballala provided him a place to settle down.

*** ANALYSIS: UTTARA RĀDHA -
BIRBHUM - MALLAPUR**

Uttara Rādha (উত্তর রাঢ়) may be defined to include the western parts of the modern Murshidabad district, the entire Birbhum district, some parts of the Santal Parganas district, and the northern part of the Katwa subdivision of the Bardhaman district. (ref: *Rupendra K Chattopadhyaya, Professor of Calcutta University- Wiki*)

Per the Hooghly District Gazetteer, the earlier generation of Senas inheriting King Adisura's kingdom, were predominantly established in the Uttara Rādha - Birbhum region.

When the Senas came to be reckoned as the premier political authority in Bengal during the tenure of Vijayasena (A.D. 1095 or 1125-1157), they had already completed more than two generations' residence in the northern Rarh region. It is now generally assumed that the Karnataka-Kshatriya Sena family immigrated into Bengal when one of their ancestors took up service under the Palas. This ancestor, through his acumen and integrity, earned for himself and his family a principality where he began to rule as a vassal of the Pala sovereign. A feudal administrative set-up of this type, first introduced by the Palas, came to stay as a convention in Bengal.⁴⁴ Samantasena, the grandfather of Vijayasena, and his son Hemantasena, who has been described as a Maharajadhiraja in the inscriptions of his successors, had the headquarters of their principality somewhere in Birbhum district,* the eastern boundaries of which possibly touched the Bhagirathi in the regions now in Murshidabad or Burdwan district.

* In Paikar (or Paikor), in Muraroi P.S. of Birbhum district, under a banyan tree, near the high school, there are a few pieces of stone of historical importance. One of these contains the name of Raja Vijayasena. (Census, 1951; District Handbook: Birbhum. Calcutta, 1954. p. 149).

Hooghly District Gazetteer - Amiya K. Banerjee Oct 1972, p88-89
Amiya Kumar Banerjee

*** MALLAPUR**

The following paragraphs explain why Purushottama Dutta and his family may have initially settled down at Mallapur ... quite possibly present-day Mollarpur in Birbhum District. Let us begin with the extract below:

বঙ্গ ও দক্ষিণ-রাজ্য কায়স্ত । – রাজা দনোজামাধবের সময়ে রচিত প্রাচীন কুলাচার্য হরিমিশ্বের কারিকাপাঠে জানা যায়, ক্ষিতিশদি পঞ্চ ব্রাহ্মণের সহিত পঞ্চ কায়স্ত "শুক্রবক্ত" রূপে গৌড়রাজ আদিশূরের সভায় আগমন করেন। তাঁদের নাম কি ? এবং কেন আসিয়াছিলেন, তৎসম্বন্ধে কোন কথা লিখিত নাই। চন্দ্রবীপ পতি প্রেমনারায়ণের সময়ে রচিত "গৌড়কায়স্ত বংশাবলী" মতে - প্রথমে **মকরন্দ ঘোষ, দশরথ বসু, বিরাট শুহ, কালিদাস মিত্র** এবং **পুরুষাত্ম দত্ত** এই পাঁচ ব্যক্তি, দ্বিতীয়বারে দেবদত্ত নাগ, চন্দ্রভানু নাথ এবং চন্দ্রচূড় দাস এই তিন ব্যক্তি কান্যকুজ্ঞ হইতে আগমন করেন। উক্ত ৮ ব্যক্তির পর জয়ধর সেন, ভূমিশ্চয় কর, ভূত্বর দাস, জয় পাল, চক্রধর পালিত, চক্রবৃজ চন্দ, বিপুল্য রাহা, বীরভদ্র দত্ত, দণ্ডধর ধর, তেজধর নন্দী, শিখিশ্বজ দেব, বশিষ্ঠ কুণ্ড, ভদ্রবাহু সোম, বীরবাহু সিংহ, ইন্দুধর রাক্ষিত, হরিবাহু অঙ্কুর, লোমপাদ বিষ্ণু, বিশ্বচেতা আদ্য, মহীধর নন্দন, এই ১৯ জন পঞ্চিম গৌড় হইতে আসিয়া আদিশূরের সভায় প্রতিষ্ঠালাভ করেন। মহারাজ আদিশূর উপরোক্ত ২৭ জনের বসতির জন্য - **রাজরাট, সপ্তপুর, রাজপুর, বটগ্রাম, যমলুক**, পদ্মবীপ, লোহিত, মল্লকোট, লক্ষ্মীপুর, কেশীনী, কুমার, কীর্তিমতী, নন্দীগ্রাম, দেবগ্রাম, বাটাজোড়, স্বর্ণগ্রাম, দক্ষপুর, মাঞ্চুব, মণিকোটি, ভল্লকোটি, শঙ্কুকোটি, সিংহপুর, মৎস্যপুর, মেঘনাদ, ভল্লকুলি, সিঙ্কুবাঢ়, এই ২৭ খানি গ্রাম প্রদান করেন।

বিশ্বকোষ চতুর্থ খণ্ড [কুলীন] - Biswakosh part 4 [Kulin], p341
by Nagendranath Vasu

★ **Vasu** references an old book "*Gourakayastha Bongshabali* (গৌড়কায়স্ত বংশাবলী)" in which Makaranda Ghosha, Dasaratha Vasu, Virata Guha, Kalidasa Mitra, and **Purushottama Dutta** were the first five Kayasthas to come from Kannauj to Gour. They were followed by three others from Kannauj, and several others locally from Gour itself. King Adisura granted several villages to all the Kayastha invitees; Rajrat, Saptapur, Rajpur, Batagram, and **Mallapur** being the first five villages in the list. *Assuming that these five villages were sequentially given to the first five Kayasthas from Kannauj, it means that Purushottama Dutta and his family were very likely to have settled down in Mallapur.*

★ **Mishra** also references an old genealogical document from Kayastha Karika (কায়স্ত কারিকা), which states that

"Purushottama Dutta was provided a home in Mallapur."

(১) "কায়স্ত কারিকা" উক্ত একখনি কায়স্ত কুলাচার্য মতে **পুরুষাত্ম দত্ত মঞ্চপুর গ্রাম বাসার্থ পাইয়াছিলেন।**

Bally Gramer Itihaas - বালী গ্রামের ইতিহাস
by Nalin Chandra Mishra, pub. 1389 BS, p38 footnote

The Family's First Home In Bengal

* WHERE IS MALLAPUR?

While there are some villages of that name in other states, there is currently no village or town called Mallapur in West Bengal. The closest approach to that name is a town called "Mallarpur" in present-day Birbhum District of West Bengal. Mallarpur is about 120 km south-west of Gour.

However, names of villages or towns are known to sometimes undergo modifications through the centuries. A search with the URL <https://www.deldure.com/s?query=canel+par> yields a list of shops or businesses as shown below.

| Directory Search | | |
|---|---|---|
| Ratan Mobile Shop Address Canel Par, Mallapur, Birbhu... City Birbhum Phone Number(s) 9932026286 Category Dealing In Mobile Phone Dealers View Detail | Tara MAA Hardware Address Canel Par, Mallapur, Birbhu... City Birbhum Phone Number(s) 9474888373 Category Dealing In Hardware Shops View Detail | Radharani Xerox Address Canel Par, Mallapur, Birbhu... City Birbhum Phone Number(s) 8145579756 Category Dealing In Mobile Phone Dealers View Detail |

The "View Detail" of each business provides the full address, for example:

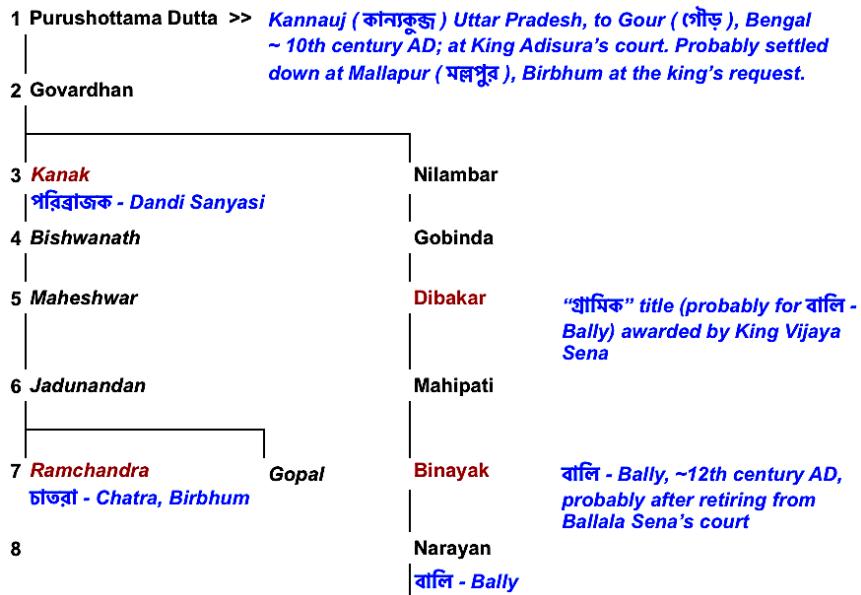
Ratan Mobile Shop: **Canel Par, Mallapur**, Birbhum, Bank Road, Mallapur, Birbhum - 731216

So, there is an area within present-day Mallarpur along a stretch of canal ... that is known as "**Canal Par, Mallapur**". If that be true, there is a reasonable possibility that the ancient village of Mallapur (মলপুর) took several centuries to reincarnate as Mallarpur (মলারপুর).

There is also some place called "**Goyala Madhya Mallapur**" somewhere in 1 Mayureshwar Rampurhat, but has the same pin code as **Mallarpur 731216**.

Other discussions in the following pages support the possibility that present-day Mallarpur may have been Purushottama and his family's first place of residence in Bengal.

The following partial chart showing Purushottama Dutta's immediate descendants will be helpful for the discussion as to why the areas around present-day Mallarpur might have been the most probable location of the family's first home in Bengal.



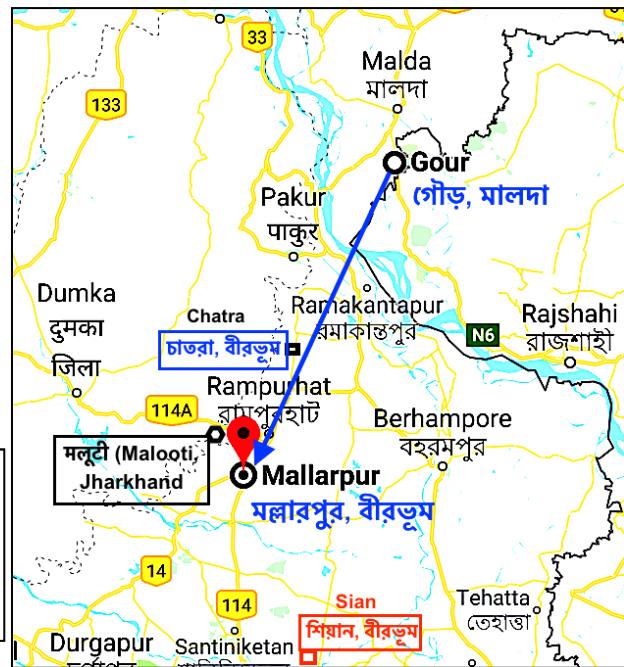
* KANAK DUTTA (# 3)
* Malooti (মলুটী), Jharkhand

Malooti is 13 km from Mallarpur. Sometime in the 9th century, Adi Shankaracharya the most prominent Dandi Sanyasi, came to Maluti to influence Buddhists of Bengal to return back to Vedic *Sanatan Dharma*. Since then, the Dandi Swami of Varanasi's Sumeru Math visits Maluti every year as a ritual which began with Adi Shankaracharya.. [Wiki - Maluti]

Kanak (# 3), grandson of Purushottama, may have been inspired during one of the annual Dandi Swami visits. He left family to become a *Dandi*

কনকপ্রভা । ওঁ নমো নারায়ণঃ । নারায়ণং অমস্তুত্য
শুরং নারায়ণং তথা । প্রথায়তে যয়া টীকা নায়েং কনকপ্রভা ॥
গাঙ্গসেকতকে প্রায়ে গৌড়ে খোঁকিনঃ স্থৰ্থিঃ । পুরুষোভ্য
সেবায়ামাত্রে বিশুজ্ঞপ্রিযঃ ॥ তৎপ্রসাদাদহং সর্ববেদান্তসার
সেবয়া । গৃহং ত্যক্তু । হরিদ্বারে বসামি জাহৰীতেচ ॥ সর্ব

কনকপ্রভা - Kanakaprabha - extract from ব্ৰহ্মকায়ন্ত p13



Gour-Mallarpur: 120km

Sanyasi ... wandering monk.
An essay in Sanskrit written about **Kanak** ... see extract above ... by a *Vaishnava* author
Srimannarayan Swami praises him as a *Vaishnava* who left his home to settle down at Haridwar.

See right ... a document extract that also praises **Kanak**; unfortunately the source reference is not available. The text says:

"Because of his great intelligence & learning, he earned the highest level of honour in the Dandi community. They presented him with a golden staff (দণ্ড) in recognition of his achievement as a spiritual master of the highest order. That is how he became famous as "Kanakadandi - কনকদণ্ডী".

তিনি নিজের পাণিত্য ও বুদ্ধিবলে তর্ণকার দণ্ডসমাজে সর্বোচ্চ
সম্মানণাভ করেন । সমগ্র দণ্ডসমাজ ইহাকে আচার্য বলিবা শীকার
করিবা সম্মানের চিহ্নস্বরূপ একটি শৃণনির্বিত্ত দণ্ড প্রদান করেন । ইহা
হইতেই ইন 'কনকদণ্ডী' নামে খ্যাত হন ।

Mishra ... see right ... references
Kedarnath Dutta's 2nd edition of দত্ত বংশ
মালা (Dutta Vamsa Mala): "**Dandi Sanyasi**
Kanak was bestowed the title of
**"Kankhalananda Swami (কনখলানন্দ
স্বামী)".**

(৩৩:)-কনক দণ্ডী হইয়া “কনখলানন্দ স্বামী” আখ্যা
পাইয়াছিলেন ।

বালীগ্রামের ইতিহাস - History of Bally Village,
p45 footnote, pub. 1389 BS by Nalin Chandra Mishra



Shiva-Sati

Kankhal is a small area adjacent to Haridwar where the Daksha Yagna is said to have taken place. It is here that Goddess Sati gave up her life when she could no longer tolerate her father Daksha's repeated insults against her husband Lord Shiva, who then carried her body all round the universe. Lord Vishnu used his Sudarshana Chakra to cut Sati's body into 52 body parts which fell at spots that became Shakti Peeths; temples of the Divine Mother.

A self-realized soul like Kankhalananda Swami advanced beyond the stage of being classified as a Shaivite or Vaishnava, even though Srimannarayan Swami praised him as a Vaishnava.

The Family's First Home In Bengal

* SIAN (শিয়ান), বীরভূম

The village of Sian is 50 km from Mallarpur. The Pala Dynasty ruled in most parts of Bengal and Bihar from the 8th to 12th century AD. Nayapala, the 11th king of the dynasty ruled from 1038 to 1055 AD. The following book extract indicates that a stone inscription discovered at Sian provides strong evidence that there used to be a Sun Temple somewhere in the region.

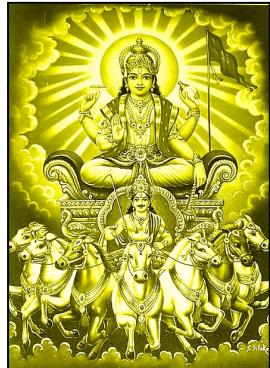
Sun Temples In Early Bengal

Birbhum: There was probably a big temple of the Sun god in the Radha region, which is indirectly referred to in the Sian (Birbhum) Stone Inscription 21 (approximately 1043 A.D., belonging to the reign of Nayapala). Grant of a ratha by the king for the Sun temple is indicated in Verse 17. Here we find a reference to something similar to a moving victory-pillar given by the king ("Visramarthamivisa jamgam-jayastambho babhou yorpitali"). The term "Visramartham" probably indicates that when tired, the horses of the Sun's chariot would rest for a while at the peak of the temple. Indirect reference is made to a big Sun-temple too in another verse (No.46) because the shrine is thought to be the palace of the Sun god where he would stay by giving up the way to the heaven ("yadiya ruchi lobhitah sa bhagavannabhabh panthatam tyajediti vichintayanniyatamahi").

Sun Worship And Sun-Images In Early Bengal, Appendix-A, p283
by Bijoy Kumar Sarkar: Thesis for Doctor of Philosophy (Arts), Univ. of North Bengal, pub. 2006 AD

The Palas were Buddhists, but Hindu gods and goddesses and Brahmins received liberal patronage during their reign. [ref: Banglapedia - Pala Dynasty].

Sikha Sarkar Aditya, in p51 of her book "**The Cult Of Mother Goddess In Bengal**", pub. 1997, says: "The Stone Inscription was found from a dilapidated mausoleum of Makhdum Shah Jalal in the Shahajapur area of the village Sian near Bolpur, district in a very distorted condition."



Note: Such has been the fate of countless Hindu monuments and edifices to have been partially or totally destroyed, or submerged under the foundation of mosques and mausoleums.

Though Nayapala's stone inscription is of the 11th century, the sun temple itself could have very well existed in the 10th century ... if not earlier ... but today not a trace of it remains. Bharatavarsha ... which the British renamed as "India" has given refuge to waves of foreign invaders; some like the Indo-Scythians & Indo-Aryans embraced Hinduism or *Sanatana Dharma*; but some of the others simply looted, plundered, and did whatever they could to wipe out the ancient culture as much as possible.

(৪পঃ)- গোবিন্দ ও তৎপুত্র দিবাকর দাস সূর্য পুজা প্রতিবে
মহিমাশুক্র ত'ন। দিবাকর দাস রাজা বিজয় সেনের নিকট গ্রামিক!?)
পদস্থাপ্ত করেন।

বালীগ্রামের ইতিহাস - History of Bally Village, p45 footnote, pub. 1389 BS
by Nalin Chandra Mishra

Sena awarded Dibakar Dutta the title of "গ্রামিক" (officer or protector of the village) ... very likely "বালিগ্রাম"

Mishra ... see extract ... references Kedarnath Dutta's 2nd edition of **দত্ত বংশ মালা** (Dutta Vamsa Mala) to state that Purushottama's descendants ... **Gobinda (# 4)** and **Dibakar (# 5)** ... were intense devotees of Sun God. So, Gobinda and Dibakar may have participated in the activities at this sun temple; assuming that this temple existed during their time. King Vijaya

* RAMCHANDRA DUTTA (# 7)

* CHATRA (চাতরা), বীরভূম

Chatra (চাতরা) is 38 km from Mallarpur. Ramchandra (# 7), great-great grandson of Kanak (# 3) moved here sometime in the 12th century ... probably at the same time when Binayak (# 7) decided to settle down at Bally ... the new home granted by King Vijaya Sena. No further information is available about Ramchandra or his descendants. The fact that Ramchandra Dutta moved to Chatra in Birbhum ... quite close to present-day Mallarpur also confirms that this surely must have been the region where Purushottama Dutta and family first settled down in Bengal.

* DIBAKAR DUTTA (# 5)

| | | |
|--------------|---|--------------|
| 5 Dibakar | “গ্রামিক” title (probably for বালি - Bally) awarded by King Vijaya Sena | |
| 6 Mahipati | | |
| 7 Binayak | বালি - Bally, ~12th century AD, probably after retiring from Ballala Sena's court | |
| 8 Narayan | বালি - Bally | |
| 9 Gadhadhar | 9 Haro | 9 Rabi |
| বালি - Bally | জোরা - Joora | গোতু - Gothu |

As explained in the previous section, sometime during the 11th (or early 12th) century, King Vijaya Sena awarded Dibakar Dutta the title of “গ্রামিক”.

By the middle of the 12th century AD Vijaya Sena had succeeded in establishing the rule of his own dynasty over the whole of Bengal (ref: *Wiki on Vijaya Sena*). This means that Vijaya Sena took over **Daksina Rādhā** (দক্ষিণ রাজ্য) as well ... the region that included the

present-day Howrah and Hooghly.

So, we can assume in good faith that the King assigned Dibakar Dutta the responsibilities of Baligram village (“বালিগ্রাম”) of present-day Howrah District.



Dibakar's grandson, Binayak, retired from Ballala Sena's service and settled down at his home in Bally; though Ballala never assigned Bally as his home. So, it implies that it was ancestor Dibakar who had established the home when he became "Gramik".

* BINAYAK DUTTA (# 7)

★ Pran Krishna Dutta writes that Binayak served Ballala Sena as a minister for some time. However, he soon got so frustrated with the unacceptable actions of Ballala that he resigned from his post with the excuse of suffering from vision problems. He retired, blaming failing eyesight, and settled down at his home in Bally.

Having given up attending Ballal's court in the future, he delegated his son, Narayan, to attend the royal court.

আর প্রত্যাবর্তন করেন নাই। মহৌপতির একমাত্র পুত্র বিনায়ক,
তিনি রাজাৰাজ বলালেৱ মৃত্যু ছিলেন, কিন্তু অধিককাল রাজসেবাৰ
থাকিতে পাৰেন নাই। ইহাৰ কাৱণ এইক্ষণ কথিত আছে যে, রাজা
বলালসেন কামছ ছিলেন, প্ৰধান কামছ কৰ্মচাৰীদিগকে অনেক সময় রাজাৰ
সহিত একত্ৰ আহাৰাদি কৰিতে হইত, রাজাৰ কোন গুপ্ত দোষ হেতু অপবিত্
হওয়াৰ প্ৰায় সমস্ত কামছ নানা ছলে ৰাজধানী পৰিত্যাগ কৰিয়া পলায়ন কৰেন।
বিনায়ক মত চক্ৰোগেৱ ছল কৰিয়া চাকুৰী পৰিত্যাগপূৰ্বক বালিগ্রামে নিষ্ক্ৰিয়ত
বাটাতে আসিয়া বসিয়াছিলেন। কাৰণ দিগেৱ অভিসন্ধি বুৰুতে পাৰিয়া ৰাজা

কলিকাতাৰ ইতিবৃত্ত - Kolikatar Itibritta p81

by Pran Krishna Dutta, pub. 1981

* NARAYAN DUTTA (# 8)

★ ref: Brahmakayastha (ব্ৰহ্মকায়স্থ) p96 onwards, by Lalita Prasad Dutta - pub. 1316 BS, 1909 AD

Out of the descendants of the Kannauj Kayasthas, the 6th person of Makaranda Ghosh's lineage (Nishapati), 5th person of Dasaratha Vasu's lineage, and 9th person of Kalidasa Mitra's lineage attended Ballala Sena's court, and were present when Narayan Dutta was being interrogated by Ballala Sena. Narayan found Ballala's directive of adding "Dasa" (দাস) after his name unacceptable. He said:

“নাহং দাসোহি বিপ্রাণং শূণু বক্ষ্যামি তৰুতঃ।”

... listen, I hereby declare the truth ... I am not a servant of the brahmins.

The other Kayasthas present in the gathering also declared that the same applies to them as well. Ballala realized that a different approach is needed to destroy Narayan's credibility, and so he got hold of some loyal Brahmins to determine how it could be done. Ballala came to an agreement with the pundits that the presence of **nine** specific qualities in a person would be the guarantee of being a **kulin** ... namely, being of high birth. He should be:

আচারো বিময়ো বিমা প্রতিষ্ঠা তৌর্ধনং ।
নিষ্ঠাশাস্ত্রপোদানং নবধাকুলশক্ষণং ॥

... gracious, humble, learned, steadfast, pilgrim, loyal,
peaceful, ascetic, benevolent ...

Ballala realized that Narayan already possessed these qualities; how then could he be subdued? A meeting was organized where the five Kayasthas of Kannauj ancestry were invited to attend. The Brahmins, in accordance with the plan to destroy Narayan's humility ignored him as they praised the other Kayasthas especially the members of the Ghosha, Vasu, and Mitra families. When Ballala asked them to introduce themselves, the Kayasthas did so ... just like their ancestors did a couple of centuries earlier in King Adisur's court. Guha introduced himself after Mitra, but was mildly ridiculed when he uttered his name which had a double meaning ... one good, and the other ... not so good. At the end came Narayan's turn to introduce himself:

“অহং পুরুষোত্তমঃ কুলভূদঃগুণ্যঃ কৃতী
স্বদত্তকুলসন্তবে নিগিলশাস্ত্রবিদ্বৃত্তমঃ ।
বিলোকিতুমিহাগতো দ্বিতীয়েশ্চ রাজ্যং অভো”

... I am from the prominent & learned family of Purushottama, descendant of Sudatta, who was the master of all scriptures. Highest of the twice-born assembled here ... Oh King!

“চকার নৃপতিঃ স তঁ বিময়হীনতো মিক্তুলং ॥”

According to the pundits, before Narayan could utter the fourth line of his delivery, the king interjected to say ... you have no humility at all; which indicates low birth.

Though born of a *kulin* Dutta family that came to Bengal as the leader of the Kayasta families of Kannauj ... a family that Adisura respectfully entreated to settle down in Bengal ... Narayan realized that his family's respect has been unjustifiably snatched away by Ballala. However, the Duttas of Bally do not consider themselves as *Maulika* (মৌলিক) Kayasthas the next group in the Kayasta hierarchy.

The pundits, considering Narayan's attitude, popularized a rhyme:

... *Ghosha, Vasu, & Mitra are of the status of high-born, while Dutta rolls in the mud, driven by his pride.*

ঘোষ বশ মিত্র কুলের অধিকারী ।
অভিমানে বালির দত্ত যান গড়াগড়ি ॥

Further on, ... according to the pundits ... when asked who he was, Narayan apparently would reply:

... *Dutta is nobody's servant, listen dear sir !
That alone is who I am.*

দত্ত কারো ভূত্য নহে শুন মহাশয় ।
সঙ্গে আনিয়াছে মাত্র এই পরিচয় ॥

Narayan decide to return to Kannauj. He had no intention of giving up the sacred thread, or add the word "Dasa" after his name, or follow a mourning period of a month ... conditions that Ballala was able to make Ghosha, Vasu, and Mitra to accept in return of maintaining their *kulin* status in the *Dakshin Rahra* Kayasta hierarchy. Guha was granted retention of *kulin* status only if he moved to East Bengal, which he did.

এদিকে বল্লাল দত্তকে বঙ্গদেশে প্রত্যাবর্তন করাইবার জন্য
উপায় উদ্ভাবন করিলেন। তাহার প্রেরণায় যুবরাজ লক্ষ্মণ
সেন তৎকালিক কুণ্ডলীন আখ্যা প্রাপ্ত ঘোষ মহাশয় দত্তের সম্পর্ক
সূত্রে আবক্ষ থাকায় নারায়ণ দত্তকে বুঝাইয়া বঙ্গদেশে সঙ্গে করিয়া
লইয়া আসিবার জন্য উক্ত ঘোষ মহাশয়কে প্রেরণ করিলেন।

Because *Ghosh and Dutta families were related as in-laws*, Lakshmana Sena was directed by his father Ballala to delegate Nishapati Ghosh to Kannauj and persuade Narayan Dutta to return to Bengal. Nishapati was able to bring back Narayan to the village Baligram (বালিগ্রাম) ... currently known as Bally (বালি) of Howrah District ... where the Ghosh and Dutta families had their homes.

Narayan became known as Balir Dutta (বালির দত্ত).

- * GADHADHAR DUTTA (# 9 - Bally)
- * HARADHONE DUTTA (# 9 - Jejur)
- * ROBI DUTTA (# 9 - Gothu)

According to Pran Krishna Dutta in p82 of his book Kolikatar Itibritta (কলিকাতার ইতিবৃত্ত) Narayan Dutta (# 8) had three sons ... Gadadhar, Haradhone, and Robi. Gadadhar was minister (দেওয়ান) of Lakshmana Sena, the last Hindu King of Bengal. Gadhadhar awarded the "Gramik (গ্রামিক)" title to his two brothers so as to establish them as village chiefs ... Haradhone at Jejur (জেজুড় ... in Hooghly District), and Robi at Gothu (গোটু) village near Saptagram ... also in Hooghly District. Gadhadhar continued to live in Bally.

- * KANU DUTTA "BISWAS" (# 10)
- * MURARI DUTTA "BISWAS" (# 11)

| | |
|--|--|
| 1 Purushottama Dutta | |
| 7 Binayak | |
| 8 Narayan, Bally (বালি), 12th century AD | |
| 9 Gadadhar | |
| 10 Kanu Dutta "Biswas" | 14th century AD |
| 11 Murari Dutta "Biswas" | |
| 12 Ganapati Dutta কুমারহষ্টি - Kumarhatta | Tekari Debdas Dutta Chowdhury Andul (আন্দুল), 14th century AD |

গদাধরের তিন পুত্র, তথ্যে কবিত্বের নাম কানাই বা **কাহু**। তিনি নৃতন
মুসলমান রাজ্যের কোথাখাক ছিলেন এবং বিশ্বাস উপাধি আপ্ত হন। তাহার
দশটি পুত্র, সর্বকনিষ্ঠ মুরারি দত্তই পিতার উপরূপ সন্তান ছিলেন, এবং পিতৃ-
বিবেগান্তে তাহার পদে অতিষ্ঠিত হইয়া মুরারি বিশ্বাস নামে পরিচিত হন।

কলিকাতার ইতিবৃত্ত - Kolikatar Itibritta p82 - Pran Krishna Dutta

continued to be the surname, therefore, Murari's descendants did not use "Biswas" in their surname. That was the right thing to do.

During the present times, "Biswas" has been used as surname by some families even though it was not meant to become a hereditary title. Some families have even changed their surnames to "Biswas" because it sounds more respectable than their original surnames.

* THE ILYAS SHAHI DYNASTY ... see Wiki and Banglapedia

Shamsuddin Ilyas Shah (reign: 1352–1358)
Sikandar Shah (reign: 1358–1390)
Ghiyas-ud-Din Azam Shah (reign: 1390–1411)



This was the first independent Turkic Muslim ruling dynasty in late medieval Bengal, that ruled from the 14th to 15th century. It was founded in 1342 by Shamsuddin Ilyas Shah, who was described on his coins as "Abu'l Muzaaffar, Ilyas Shah, the Sultan". Muzaffarpur Pargana must have acquired its name from him.

Considering the timelines of these Sultans, Kanu Dutta "Biswas" probably served **Sikandar Shah** who reigned for as long as 32 years. After Kanu passed away, quite probably the same Sultan brought in Murari Dutta "Biswas" to take over Kanu's position as Treasurer.

Sultan Firoz Shah Tughlaq of Delhi (reign: 1351-1388) led expeditions against Bengal twice; in 1353 against Sultan Shamsuddin Ilyas Shah, and in 1359 against Sultan Sikandar Shah. During the 1353 attack, Ilyas Shah was able to effectively chase away Tughlaq and regain control of Bengal.

Bally

Sikandar Shah's reign was one of the most peaceful and prosperous eras in the history of Bengal. Firoz Shah Tughlaq did plan to invade his state, but was appeased with a present of 40 elephants and other gifts.

The Bengal Sultanate (13th-16th centuries)
by Dr. Sanjay Garg, wikidot.com/bengal-sultanate

During the 1359 attack, Tughlaq led an army of 80,000 cavalry, a large infantry, & 470 elephants to Bengal. Sikandar Shah took refuge in the Ekdala fort, like what his father did earlier. The Bengal army strongly defended their stronghold. Eventually a peace treaty was ratified, by which Delhi recognized Bengal's independence and withdrew its armed forces. Murari Dutta "Biswas" did play a major role in ensuring the success of the peace treaty.

★ Atul Krishna's narrative in p9,10 of আমার গ্রামের কথা regarding the incident is incorrect on two aspects: (1) Murari did not go to Delhi to meet Tughlaq, because the treaty was ratified somewhere in Bengal, (2) Tughlaq had no authority to reward Murari with the title of "Biswas" ... Murari was already a "Biswas" at the service of Sikandar Shah.

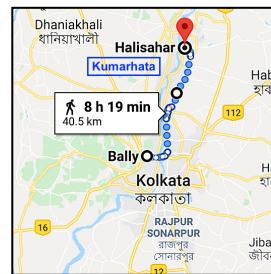
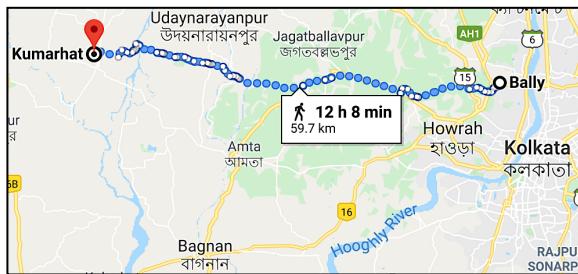
* GANAPATI DUTTA (# 12)

* KUMARHATTA (কুমারহট্ট)

Atul Krishna, in page10 of Amar Gramer Katha (আমার গ্রামের কথা), mentions that Murari's elder son, Ganapati, got a Government job at a place called Kumarhatta (কুমারহট্ট) and settled down there. This happened in the 14th century.

There are three possible destinations where Ganapati might have settled down; see map extracts below. However, there is no clue as to which one of these was the actual destination. Names of some of his descendants listed in Chart 1 were obtained from Dutta Vamsa Mala - II, but no details are available.

According to Pran Krishna Dutta in p82 of his book Kolikatar Itibritta (কলিকাতার ইতিবৃত্ত), Murari Dutta "Biswas" placed both sons as "Chaturdhari (চতুর্ধারী ... Chowdhury)" zamindars ... Ganapati at Kumarhatta, and Tekari at Andul.



Elsewhere in this book we have provided information about Tekari Debdas acquiring the "Chowdhury" title, but no evidence of Ganapati acquiring the "Chowdhury" title could be found.

Bally

* RAM SANTOSH DUTTA (Moubhog, Khulna)
 * MOUBHOG DUTTA
 CHOWDHURY FAMILY

| |
|----------------------|
| 1 Purushottama Dutta |
| 7 Binayak |
| 8 Narayan |
| 9 Gadhadhar |
| 10 Kanu |
| |
| 19 Ram Santosh Dutta |
| Ram Krishna |
| Raj Ballav |
| Jay Narayan |
| Tarachand |
| Dwarka Nath |
| Basanta Kumar |
| Bijoy |
| Nepal, Bhupal |

Moubhog Dutta Chowdhury zamindari family

যশোহর
 খুলনার
 ইতিহাস
 (Jessore-Khulnar Itihas) -
 Part 2, p741
 by Satish Chandra Mitra, pub.
 1329 BS

In the year 1735 AD when the **Belpulua** Pargana was being auctioned, Ram Santosh and Ram Gopal Dutta of the **Hatiagarh** Dutta Family purchased the land, came to **Moubhog** and settled down there.

The Moubhog Dutta Chowdhury Family were of Bharadwaja Gotra, and originated from the Dutta Family of **Bally**. It is not known when Ram Santosh Dutta's ancestors moved from Bally to Hatiagarh, but they became rich because of their successful business that extended from Saptagram to Chittagong.

ছিল। উহার ধারাবাহিক কাহিনী জানিতে পারি নাই। নবাব সুজাউদ্দীনের সময়ে আহমদাবাদ ১৭৩৫ খ্রিষ্টাব্দে বেলগুলিয়া পরগণা জীলায় ছিলে, হাতিগাঁথড়ের দক্ষ-বংশীয় রামসঞ্চোয় ও রামগোপাল সত্ত্বে উহা খরিদ করিয়া মৌভোগে আসিয়া বাস করেন।

মৌভোগের দক্ষ-চৌধুরী-বংশ—ইহারা ভৱাজ-গোবীষ, বালীর পত্ৰ নামে পরিচিত। নড়াইল-অমৃবারের বংশপ্রসঙ্গে এই দক্ষ-শাখার পরিচয় দিয়াছি। বালী ইতিতে রামসঞ্চোয়ের পূর্বপুরুষ কৰ্ণ এবং কেন হাতিগাঁথড়ে থান, তাহা জানি না। তবে তাহারা যে বাধিঙ্গা-বনে অর্থশালী ছিলাছিলেন এবং তাহাদের বাধিঙ্গা-পোত সংপ্রাম ইতিতে চট্টগ্রাম শাতায়ত করিত, তাহা শনিয়াছি। অমৃবারী প্রাপ্তির পর রামসঞ্চোয় ও রামগোপাল পরিবার বর্গসহ পরগণার পূর্ব সীমার মৌভোগ গ্রামে পাকাৰাড়ী নির্মাণ করিয়া বাস করেন। • তাহাদের পুরুষ বালী ও কারকার্য্যবৃক্ষ মন্দিরের কিছু কিছু ভগ্নাবশেষ এখনও আছে। এই মৌভোধুরীর অক্ষয় অর্থশালী ছিলেন, তৎস্থানে একটা গ্রাম আছে। পার্বতী বালীপাড়া গ্রামের হাটে একখনি সামাজিক কূলার শূল দইয়া আস্ত এক অমিদাবের লোকের সহিত একদিন উহাদের অতিথিষ্ঠাতা ঘটে, উভয়ক্ষে ঐ শামাস্ত দ্রব্যের দরবুজি করিতে করিতে অবশেষে মন্তপক দুই হাজার টাকায় উহা খরিদ করিয়া দিদ বজায় রাখেন; তবেবধি নাকি বালীপাড়া নাম পরিবর্তিত হইয়া “দোহারাই” হইয়াছে। এ গ্রামে কেহ বিখ্যাস না করিলে আপনি নাই, তবে মৌভোধুরীদিগের যে অর্থ ছিল এবং উন্মুক্ত হস্তে উহার সবায় করিয়াছিলেন, তাহার প্রমাণ আছে। মৌভোগ ইতিতে আবগড়া পর্যন্ত করেকটি গ্রামের বহু সংখ্যক আকল পাতিতকে তাহারা মেন কুমৰিন করিয়াছিলেন, তাহার পত্ৰ শত শত সন্ম এখনও দেখিতে পাওয়া যায়, উহার কৃতকৃতি আমি নিজেই দেখিয়া পরীক্ষা করিয়াছি। এই সকল নিকৰের লোতে বহু আকল আসিয়া মৌভোগে বাস করেন এবং উহা একটি বিজ্ঞাচার প্রধান স্থান হয়। ১১৩৮ ইতিতে ১১৬৩

* জাম সঞ্চোবসত বীৰী পুৰুষেত্ব সত্ত্বে হইতে ১১৪ পর্যাপ্তকৃত। তৎপৌরোহা মৌভোগে ১১৪ পুরুষ বাস করিয়েছেন। একটি বৎসরাবা এই :—১১৪ সামসঞ্চোয়—সামকৃত—জালবৰুণ—জালবৰুণ—জালচান—বালকানাৰ—বসন্তকুমাৰ—বিজৰ, বেগাল (M.Sc.) এবং চুপাল।

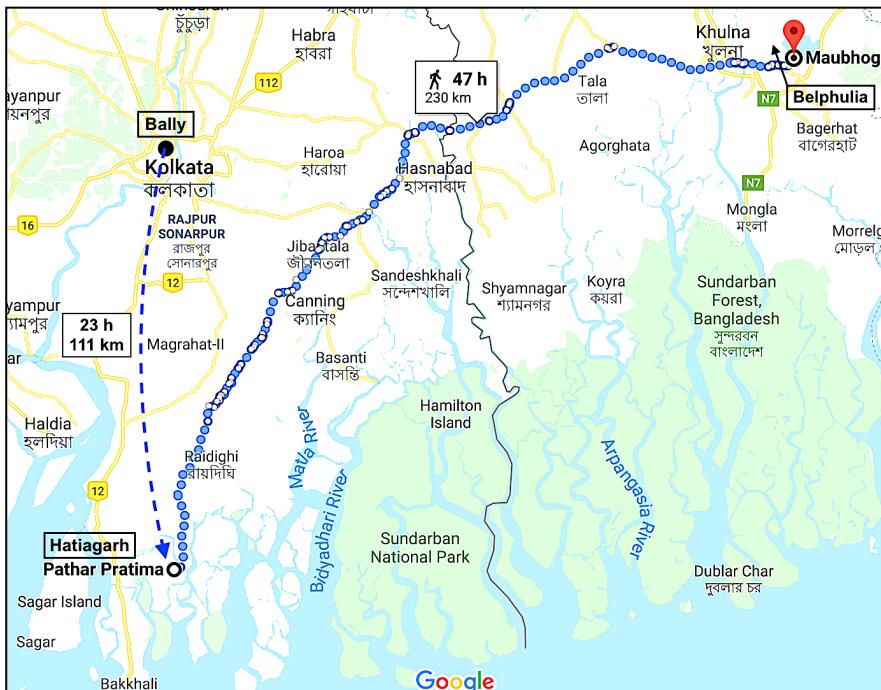
Notes:

[1] Ancestral Chart above is based on p741 footnote of Satish Chandra Mitra's book; Ram Santosh is # 19; other descendants are not numbered as sequence is not known.

[2] Ram Santosh's descendants had "Dutta" as surname; the "Chowdhury" title was probably acquired at Moubhog.

[3] "The Archaeology of Coastal Bengal" by Rupendra Kumar Chattopadhyay, pub. 2018, states that Hatiagarh is located in the Pathar Pratima Block (West Bengal) ... see map extract at right.

[4] Moubhog is in Fakirhat Upazilla, Khulna Division (Bangladesh).



Bally

* BALLY DUTTA FAMILY & THEIR KALI PUJA

In 2021 and 2022, Dhruba was able to communicate with several residents of Bally. The first person he could contact happened to be a member of Bally's Ghosh family ... a descendant of Nishapati Ghosh who had attended Ballala Sena's court in the 12th century along with our ancestor Narayan Dutta (# 8). This present-day descendant of Nishapati Ghosh indicated that they still considered the Dutta family as revered, i.e. **কুলীন** (Kulin; of noble descent), in the Kayastha hierarchy exactly like their own. The relationship between the Ghosh and Dutta families continue to be as close as it used to be during the ancient times.

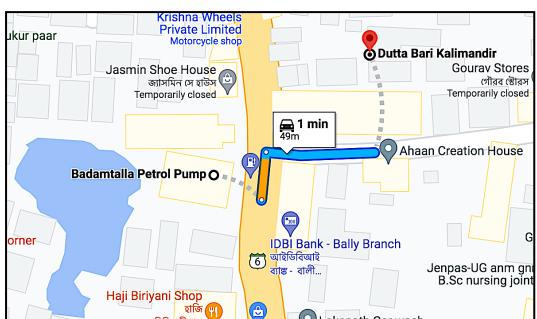
Subsequently, Dhruba could contact several members of the Duttas of Bally who provided a lot of their genealogical information; analyzing which it could be positively concluded that members of the Dutta family currently living in Bally were not of the original "Old Dutta Family of Bally". They are actually the descendants of Kali Shankar Dutta who had moved out of Hatkhola and settled down at Bally in around 18th century AD.

See Chart 1 and 3.



It is evident that Kali Shankar Dutta started living with the old Dutta family after arriving at Bally. He might have had heard from his grandfather Ram Jeevan Dutta of Hatkhola about the Maratha invasion which motivated a descendant of Param Chand Dutta Chowdhury to leave their native place Andul and move to Hatkhola. That may have been the reason why Kali Shankar felt that Andul was not a safe place to live; instead he chose to move in with his Bally relatives.

The present-day Dutta family of Bally celebrate Kali Puja at their Thakur Dalan with much devotion and splendor. They enjoy celebrating Kali Puja a lot more than Durga Puja, and this tradition has been passed down from generation to generation. But when asked about the historical details of their Kali Puja, they are not able to say anything; apparently even their parents or grandfathers are unaware of that history. If the tradition of celebrating Kali Puja had started from the time their forefather Kali Shankar Dutta came to Bally, someone of the present-day family members would have surely known about when the Puja was initiated. Therefore, it may be correctly assumed that the tradition of celebrating Kali Puja must have been initiated by the "Old Duttas of Bally" a long time ago; much before Kali Shankar Dutta's arrival.



The worshipped deity is referred to as "**ভাকাতে কালী**" (Kali of dacoits), and she is hailed by family members with joyful cries of "**জয় ভাকাতে কালী মাইকী জয়**" during the immersion process into the Ganga River.

Durga Puja used to be celebrated by the family in the past; and was probably started by the "Old Dutta family of Bally". After Kali Shankar Dutta came, he participated in the worship, and his descendants also followed. However, one day a terrible tragedy struck the family. Chandrakanta Dutta, younger son of Shrinath Dutta, and grandson of Kali Shankar Dutta while returning by boat after buying things for puja (**পুজোর বাজার**), drowned in the river Ganga when the boat capsized.

So, the responsibility of conducting Durga Puja was passed on to a neighboring Maitra family who continued the puja for some years till 1855 AD, when it got transformed into a public puja conducted by the "**বালি ব্যারাকপুর বারোয়ারি সমিতি**" (Bally Barrackpore Barowari Samity). The Dutta family still go there to offer puja, and Vijaya Dashami (**বিজয়া দশমী**) is celebrated at their homes when the deities get immersed into the river.

The Kakeshwari Shiva (**কাকেশ্বর শিব**) temple at Barendrapara, Bally on the bank of the river Ganga is considered to be very old and is said to have belonged to the Dutta family ... maybe the old Duttas!

None of the "Old Duttas" can be identified as living in Bally now. They may have moved to some place far away from Bally, or their lineage has ended.

Zamindari Families of Andul - Tekari Debdas Dutta Chowdhury

* ZAMINDARI FAMILIES OF ANDUL

| | |
|--|--|
| 1 Purushottama Dutta | |
| 7 Binayak | |
| 8 Narayan | |
| 9 Gadhadhar | |
| 10 Kanu | |
| 11 Murari Dutta "Biswas" | |
| 12 Ganapati Dutta কুমারহষ্ট - Kumarthatta | Tekari Debdas Dutta Chowdhury Andul (আন্দুল), 14th century AD |

* TEKARI DEBDAS DUTTA CHOWDHURY (# 12)

Sometime during late 14th century, Murari's younger son, Tekari Debdas moved from Bally to Mohiary; a town located on the west coast of the Saraswati River where he established his residence. He had inherited enough capital from his father, Murari, to acquire the extensive property of **Muzaffarpur Pargana** and become the first *zamindar* of the region.

Tekari's mansion was built on 252 bighas of land; corresponding to nearly 0.4 sq. km area, which is equivalent to a square area of 0.6 km side.

Other regional zamindars ... see chart ... owe their success to the Chowdhury family from whom they inherited a great deal of fortune. This is discussed in the following pages.

| | |
|--------------|--|
| 10th century | Purushottama Dutta Kanauj (কানাহুজ) to Gour (গৌড়) |
| 14th century | Tekari Debdas Dutta Chowdhury Mohiary (মহিয়ারী) |
| early 1600's | Ram Sharan Dutta Chowdhury Andul (আন্দুল) <i>Durga Puja started by Ram Sharan</i> |
| year 1568 | |
| 17th century | Kashiswar Dutta Chowdhury (birth year 1607) <i>Durga Dalan & temples built by Kashiswar</i> |
| | son-in-law Gouri Shankar Basu-Mullick |
| | brother-in-law Bhubaneshwar Kar founder of Kar-Roy family |
| | Diwan Ram Charan Roy |
| year 1765 | Raja Ram Lochan Roy |
| year 1770 | <i>Durga Puja started by Ram Lochan Roy</i> |
| year 1834 | Raja Rajnarayan Roy Bahadur built Andul Raj Bari |

Pargana (*Hindi*: परगना, *Urdu*: پرگنا, *Bengali*: পরগনা); a word of Persian origin, consisted of several subdivisions, villages and surrounding countryside. So, Tekari's Muzaffarpur Pargana encompassed a lot more territory than just Andul-Mahiary. Tekari and his descendants became the landlords or revenue collectors of this Pargana.

He brought along several communities of Brahmins, Washermen, Barbers, Potters, Blacksmiths, Gardeners, Dulé (দুলে), Fishermen, and Hunters from Bally to settle down and prosper in this new territory. The contemporary *Sultan* of Bengal recognized his estate ownership by awarding him the title of "**Chowdhury**" ... "one who holds one-fourth". Since then, the family came to be known as the "**Dutta Chowdhury family of Andul**".

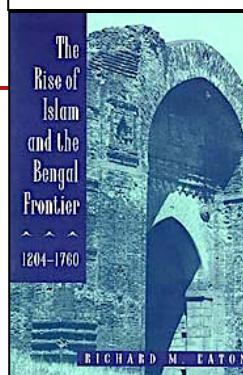
The timeline confirms that the title was bestowed to Debdas at the time of the Independent Sultanate of Bengal founded by **Shamsuddin Ilyas Shah (1352–1358)**. Shamsuddin and his successors adapted themselves to Bengali culture and society, displaying a liberal attitude towards subjects from different religious, caste, social and ethnic communities.

[reference: e-book, see details at right] Shams al-Din's coins are inscribed:
[Obverse]: "The just sultan, Shams al-dunya va al-din, Abu'l Muzaffar, Ilyas Shah, the Sultan."

[Reverse:] "The second Alexander, the right hand of the caliphate, the defender (or helper) of the Commander of the Faithful."

It is quite likely that Muzaffarpur Pargana acquired its name from Shamsuddin Ilyas Shah. His coins describe him as "**Muzaffar**" (مظفر ; "the Victorious"). His timeline was too early for Debdas to arrive at Muzaffarpur Pargana. So, either the 2nd Sultan Sikandar Shah (1358–1390), or the 3rd Sultan Ghiyas-ud-Din Azam Shah (1390–1411) must have recognized Debdas's estate ownership and awarded him the "Chowdhury" title.

UC Press E-Books Collection, 1982-2004



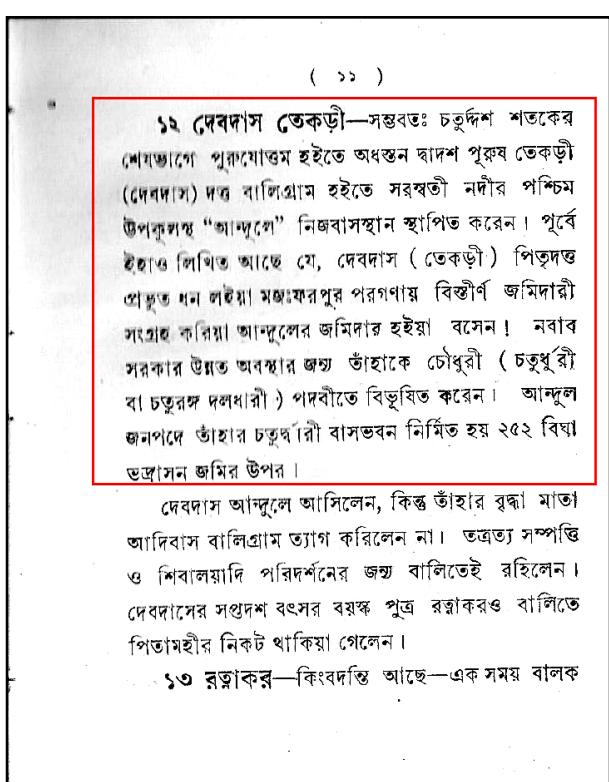
- * The Rise of Islam and the Bengal Frontier, 1204–1760
- ** The Articulation of Political Authority
- ***The Early Bengal Sultanate, 1342–ca. 1400

See Appendix: "CHOWDHURY - চৌধুরী" the TITLE at the end of this document

dignity of zamindars. Tekauri Datta, who was the first to settle at Mahiāri, acquired the estate of pargana Muzaffarpur; and his descendants, Bābu Kedār Nāth Kundu, Bābu Hirāman Kundu and others, still combine money-lending with zamindari.†

Bengal District Gazetteer-Howrah, by O'Malley & Chakravarti, 1909, p150

Note: While it is true that our 14th century ancestor Tekauri Dutta (Tekari Debdas Dutta Chowdhury) was the first to settle at Mahiari, the Gazetteer's statement about Babu Kedar Nath Kundu and Babu Hiraman Kundu of 19th century being Tekauri's descendants is totally false. Authors of the Gazetteer did not verify the accuracy of their statement about the Kundus being descendants of Tekauri. These two money-lenders could not have been descendants of Tekauri, since their surname (Kundu) is different from Tekauri's surname (Dutta). Our ancestral documents provide no records of any relationship between Tekauri's descendants and the Kundu descendants.



তেকড়ির প্রকৃত নাম দেবদাস দত্ত, তিনি আন্ধলে আসিয়া সরস্বতীতীরে
হৃষি অষ্টাশিল্পা, দেবালয় প্রতিষ্ঠিত কৌশিং স্থাপন করিয়া বাস করিতে
নাগিলেন। কবিবায় তাহার দিপিঙ্গলপ্রকাশ গ্রহে আন্ধলের প্রকৃত নাম এক
হলে ‘চান্দোল’ অপর স্থানে ‘পারীজ্ঞ’ বলিয়া উল্লেখ করিয়াছেন। দেবদাস
দণ্ডের ভবন এক্ষণে ভগ্নস্তুপ ও জঙ্গলে পরিণত হইয়া রহিয়াছে এবং কতক অংশে
বিশ্ব মহাশয়ের বাস করিতেছেন। দেবদাসের সময় হইতে ইহারা চৌধুরী
উপাধিতে পরিচিত হইয়াছেন। আন্ধলের অনেক কারহ ও আক্ষণাদি চৌধুরী-
দিগের দ্বারা তাহাদের প্রদত্ত তৃষ্ণিতে আসিয়া বাস করিয়াছিলেন, এক্ষণে
আন্ধলের ঈশ্বরী রাজা বলিয়া পরিচিত, তাহারা এবং আন্ধলের যত্নিক বংশ
চৌধুরীদিগের ধারাই প্রতিষ্ঠিত বলিয়া গুনা দাও।

কলিকাতার ইতিহ্বত - Kolikatar Itibritta p85

by Pran Krishna Dutta (প্রাণকৃষ্ণ দত্ত), pub. 1981

Based on the writings of Atul Krishna and Pran Krishna ... see extracts below... Tekari Debdas's achievements are being analyzed in the following Notes.

Notes:

[1] Atul Krishna says that a Nawab awarded the "Chowdhury" title to Tekari Debdas in the 14th century. Actually it was a Sultan who awarded the title; see our analysis in previous page. Nawabs of Bengal reigned much later; in the 18th century.

[2] Pran Krishna says that Debdas's mansion is now in ruins covered with wild bush growth; a part being still occupied by a certain Mishra family. Nearly 40 years have elapsed since Pran Krishna wrote this; so it is doubtful that this Mishra family still lives there.

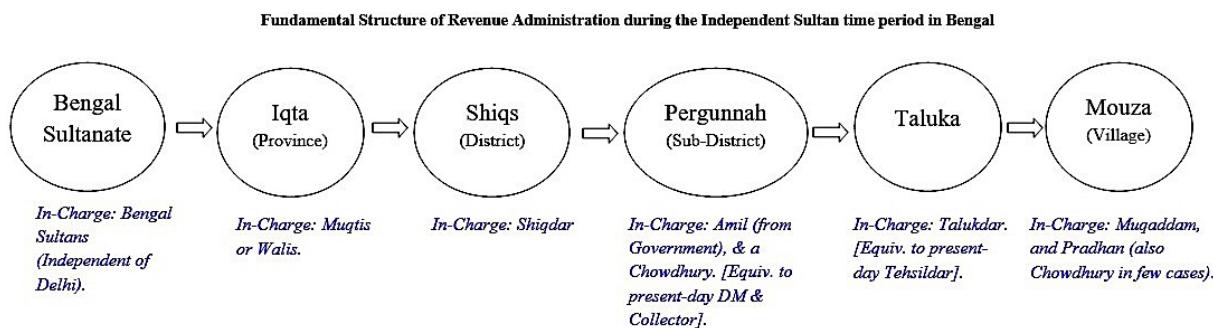
আমার গ্রামের কথা by Atul Krishna Dutta Chowdhury, p11
(অতুলকৃষ্ণ দত্ত চৌধুরী), pub. 1944

[3] Pran Krishna writes that "Chandol" and "Parindra" were older names of Andul according to 16th century writer Kabiram's book "Digvijaya Prakash". However, in the extract of "Digvijaya Prakash" that is available for public review, nowhere has Kabiram said that Chandol" and "Parindra" were older names of Andul. In fact, there is no mention of the word "Andul" at all. Some present-day authors stretched the truth; and others copied from each other the misunderstood story of "Digvijaya Prakash". Multiple repetition of a distorted interpretation becomes the irreversible truth.

Zamindari Families of Andul - Tekari Debdas Dutta Chowdhury

* MUZAFFARPUR PARAGANA

According to p6 of **উত্তর চার্বিশ পৱনার ইতিহাস** by কমল মল্লিক চৌধুরী (Early History of North 24 Parganas) published in the year 1987, **Muzaffarpur Pargana** was located near the present-day Botanical Gardens of Howrah district. Wikipedia on Bengal Subah (Bengali: সুবাহ বাংলা; Persian: صوبہ بنگال), also referred to as Mughal Bengal (Bengali: মুগল বাংলা), was the largest subdivision of the Mughal Empire (and later an independent state under the Nawabs of Bengal) encompassing much of the Bengal region. See below, the fundamental structure of revenue administration during the Independent Sultan time period of Bengal.



Out of the several "Sarkar" in the "Subah Bangla" province of Mughal Empire, "Sarkar of Satgaon" is one such. It included the entire region of present-day districts of Howrah & Hooghly, & comprised of 53 Parganas, of which "Muzaffarpur" was one. This can also be verified from Abul Fazal's Ain-I-Akbari (Vol-II).

How much was the area was Muzaffar Pargana? If we assume that the revenue collected from a Pargana would have been based on its area as a percentage of the total area of the Sarkar of Satgaon, the following calculation would give us an approximate but good estimate:

- Present-day Hooghly District area = 1,216 sq. miles
- Present-day Howrah District area = 566 sq. miles
- So, the total area of Hooghly and Howrah Districts = 1,782 sq. miles = the total area of the Sarkar of Satgaon
- The 53 Parganas of the Sarkar of Satgaon yielded a total revenue of Rs. 16, 724,724 dams
- Muzaffarpur Pargana yielded a revenue of 108,332 dams = 0.65% of the Sarkar's total revenue.
- **So, area of Muzaffarpur Pargana may have approximately been 0.65% of 1,782 sq. miles = 11,583 sq. miles, which is equivalent to a square of about 108 miles each side.**

According to p140-141 of **Ain-I-Akbari Vol-I by Abul Fazal** published in 1891 by the Asiatic Society of Bengal, **108,332 dams (copper coins) were submitted as Revenues from Muzaffarpur Pergunnah**. The Ain-i-Akbari is a **16th century** document that details the rules prevalent during the reign of Emperor Akbar. Therefore, these rules were definitely followed when **Ram Sharan Dutta** was the "Chowdhury" of the estates of Muzaffarpur. The rules of Akbar did not apply earlier in the 14th century during Tekari's time when the Bengal Sultans were in power. Later, during Kashiswar's time, Emperor Jahangir was in power, but it is not known whether Jahangir followed his father's rules or made a different set of rules. **However, one can logically assume that Ram Sharan being the "Chowdhury" of Muzaffarpur Pargannah during Akbar's time had to pay 108,332 dams (copper coins) as revenue.**

According to Google's Art & Culture website's section on "**Akbar's Coins**", the "Dam" was the fortieth part of a silver rupee in value. Therefore, 108,332 dams was about **Rs. 2,700 in the 16th century**, though it is not clear whether this revenue was per month, or per year. The website **InsightsonIndia** on the subject of **Administration in Mughal Empire** states that "**the Mughals retained many features of the administrative system of the Sultanate and Shershah.**" This confirms that the Muzaffarpur Pargana may have been under the Bengal Sultanate as early as the 14th century during our forefather Tekari Dutta's time".

*** * *** Tekari Dutta was the founder of the Dutta Chowdhury family of Andul. He became "Zamindar" by acquiring the vast estate of Muzaffarpur Pargana, and was subsequently designated as "Chowdhury" of the Pargana by his contemporary Bengal Sultanate. Present-day Howrah, 24-Parganas, and west of the Nadia districts together formed the Muzaffarpur Pargana. **Appendix-3: "Chowdhury - চৌধুরী the Title"** discusses the functional responsibilities of this zamindari title.

* ETYMOLOGY OF ANDUL and MAHIARI

"Etymology" is the study of the origin of a word and historical development of its meaning.

* ANDUL (আন্দুল)

Atul Krishna wrote that a "local poet named the place "Ananda-Dhuli" (আনন্দ ধূলি)". In the 16th century, Sri Nityananda Prabhu and his disciples raised a dust-storm of love and bliss as they arrived at the *Kirtana Mandapa* (কীর্তন মণ্ডপ) of zamindar Krishnananda Dutta Chowdhury (# 15). They danced and sang the glories of Lord Krishna and Sri Sri Chaitanya Mahaprabhu. According to popular opinion, this historical incident led to renaming Krishnananda's village as "Andul" because ...
"আনন্দের ধূলি = আনন্দধূলী > আন্দুল".

Atul Krishna also wrote that 16th century author Kabiram in his book *Digvijaya Prakash* (দিঘিজয় প্রকাশ) identified "Chandul" and "Parindra" were old names for "Andul".

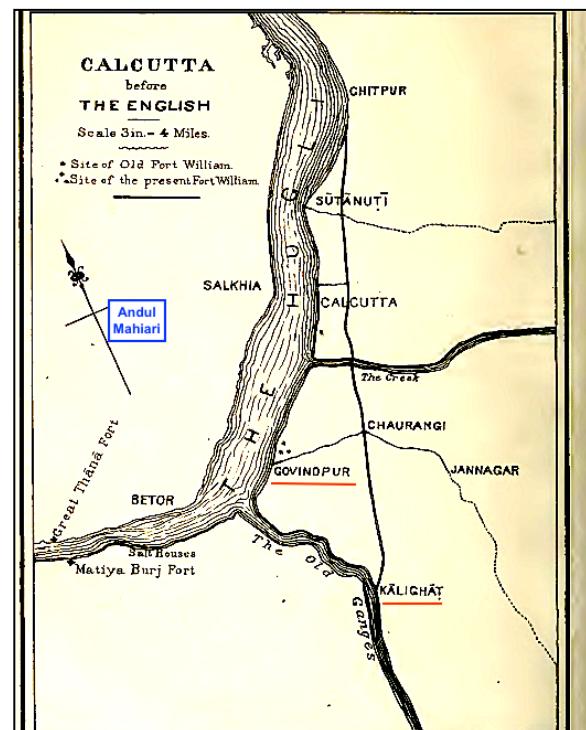
* PARINDRA (পারিন্দ্র)

★ Narrative 1 [Atul Krishna Dutta Chowdhury's আমাৰ গ্ৰামেৰ কথা - Amar Gramer Katha - p17-18]: Gobinda

Sharan Dutta Chowdhury (# 17) ... also known as Gobinda Sharan Dutta ... left **Andul** after a serious disagreement with his elder brother; and got a job in Emperor Akbar's administration which allotted him land at *Badar Rasa* (বাদৱৰ রসা) as reward for his great service. Subsequently he had his elder brother's Andul property plundered to adorn his own home at *Badar Rasa* ... which later became known as Gobindapur.

★ Narrative 2 [Nagendranath Basu's বাংলা বিশ্বকোষ তৃতীয় ভাগ - Bangla Biswakosh Part 3 - p295, referencing a sloka by Kaviram in দিঘিজয় প্রকাশ - Digvijaya Prakash]: Goddess Kali appeared in the dream of a king called Gobinda Dutta when he was returning from a pilgrimage. She ordered him to develop *Badar Rasa* (বাদৱৰ রসা) by using a plough to dig and extract wealth from a place called Parindra (পারিন্দ্র). He did as he was directed, and became well-established with riches, power and descendants.

Detailed text on these two versions are presented in pages 99-100 of chapter "**Andul > Badar Rasa / Gobindapur: Gobinda Sharan Dutta - Hatkhola**".



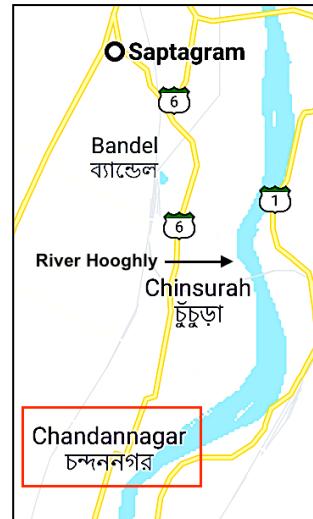
★ Of the two versions, our Gobinda Sharan Dutta was a resentful employee of Emperor Akbar's administration using his attendants to loot his brother's belongings from Andul so as to embellish his own home in *Badar Rasa*, ... while Kaviram's Gobinda Dutta was a Kali devotee humbly digging Parindra with a plough for wealth to develop *Badar Rasa*. They were diametrically opposite personalities, and could not have been the same person.

★ If Gobinda Sharan Dutta had to dig with a plough to extract all that wealth, the place could not have been Andul where Ram Sharan's men would have easily captured him. If, the wealth had to be carried to *Badar Rasa* (Gobindapur) in the eastern-side of River Bhagirathi, the location of Parindra must have been close enough ... more likely in the present-day region of Kolkata or the 24 Parganas. There may have been a "Parindra" in the forests of this region in the 16th century. Elsewhere in this book we have provided reference that lions did exist in Bengal till the 19th century. In Sanskrit, the word "Parindra" means lion; it also means a large snake called "boa". Kaviram may have used his imagination to write this story about a devoted king named Gobinda Dutta. Some present-day author merged the two stories, and wrongly concluded that Parindra must have been another name for Andul.

★ "Ananda-Dhuli" (আনন্দ ধূলি) was an informal name created out of love and affection for Sri Chaitanya, Nityananda, and their disciples; not that our village underwent a name change from something else to "Andul". Similarly, "Dakshin Nabadvip" (দক্ষিণ নবদ্বীপ) was another name of recognition, because Andul was once the birthplace and center of learning of several Sanskrit scholars.

* CHANDUL (চান্দুল)

কবিরামের দিঘিজয়প্রকাশে নদীয়া, চবিষ পরগণা, যশোর ও হগলী
জেলা কিলকিলা প্রদেশ বর্ণিয়া বর্ণিত হইয়াছে, “ইহুর পূর্ব সীমা কাশিন্দিকা
(অর্থাৎ যমুনা) নদী, পশ্চিম সীমা সরস্বতী। দানগলি^১ নদীগীরে গঙ্গার
পার্শ্বে সাড়েশ্বরী দেবী^২ আছেন। মাহেশ ও খড়গনাহ গ্রামের মধ্যে দীর্ঘ গঙ্গার^৩
তীরে মাহেশে রাঙা কুলপাল বাস করিতেন। ইছারা দুই ভাই, কুলপাল ও
দেশপাল। কুলপাল হইতে হরিপাল ও অহিপাল জন্মগ্রহণ করেন। ব্রাহ্মণ,
তন্ত্রবায় ও শান্তিরী প্রজা লইয়া হরিপাল সিঙ্গুরের পশ্চিমে “হরিপাল” নামক
সমৃদ্ধিশালী গ্রাম স্থাপন করিয়াছিলেন। অহিপাল মাহেশ ছাড়িয়া ত্রিবেণী
সম্মিকটে চক্রবীপ অর্থাৎ চাকদহে ও ডুমুরবীপ অর্থাৎ ডুমুরহে বাস করেন।
অহিপালের তিন পুত্র, কৃতখব, বিভাগ ও কেশীখব। কেশীখব সংগ্রামে
গিয়া বাস করেন। কৃতখবের পুত্র বিরলি, সুগন্ধি^৪ গ্রাম প্রতিষ্ঠা করিয়া বাস
করিয়াছিলেন। বিভাগের বৎসরের হগলে বাস করেন। কেশীখব
চান্দুল নামক কায়তু গ্রামের প্রতিষ্ঠাতা। রাঙ্গী (বীরভূমের অন্তর্গত ভজ-



কলিকাতার ইতিবৃত্ত - Kolikatar Itibritta p42, by Pran Krishna Dutta, pub. 1981

★ The extracts from *Kolikatar Itibritta* (above) and *Anandabazar Patrika* (below) provide valid evidence that Kabiram's "Chandul (Chandol)" was where the well-known town of **Chandannagar** is today ... not at Andul.

২৯ ভাদ্র ১৪২৬ রবিবার ১৫ সেপ্টেম্বর ২০১৯

চন্দননগর

‘ইতিহাসের চন্দননগর’ (২১-১১) চিঠিতে পত্রলেখক লিখেছেন, “২১ নভেম্বর, ১৬৯৬। ফরাসি নথিতে প্রথম চন্দননগরের নাম
নজরে আসে।...”

এই প্রসঙ্গে বলি, ১৬৬০ সালের ভাচ মানচিত্রে ‘চন্দননগর’ নামটি আছে। ১৫৫০ সালের ফিরিঙ্গি মানচিত্রে ‘বোরনগর’ নামটি
পাওয়া যায়, যদিও ‘বোর’ হচ্ছে পরগনাবিশেষ, যার পরিধি তোলাফটক হতে শীরামপুরের বটতলা পর্যন্ত। ‘পন্ডিচেরী জার্নাল’ নামক
পুস্তকায় ১৬৯০ সালের সালতামামিতে তিনটি নামের বিবাদ আছে। (ক) T Chandernagor (খ) T Chandannogor (গ) T
Chondro-nagor। এই তিনটি নামের মধ্যে ফরাসিরা ‘চন্দননগর’ নামটিকেই গ্রহণ করেছে। ওই বইতে ‘চন্দন’ শব্দের অর্থ
স্যান্ডাল কার্তিবিশেষ, সে কথারও উল্লেখ আছে। আসলে ইতিহাসের তোয়াক্তা না করেই ইংরেজি বিংশ শতকের প্রথম দশকে কিছু
মানুষ (চাকচন্দ রায় তাঁদের এক জন) বাংলা বর্ণমালায় ‘চন্দননগর’ নামটি লিখতে শুরু করেন। এই নামটির কোনও ইতিহাস
নেই।

সহস্রাধিক বৎসর পূর্বে যশোবর্মার পুত্র ধন্দেব বর্মা বৃহৎ বঙ্গ অধিকার করে ভদ্রনাথ মন্দিরের উত্তরে সৈন্যাবাস ও রাজধানী স্থাপন
করেন। তাঁর সৈন্যারা ছিল ‘গোল্ড’ জাতীয়। সেই গোল্ড জাতি থেকেই ‘গোল্ডলপাড়া’ নামটি এসেছে। তবে, ধন্দেব ছিলেন চান্দোল
বংশের নরপতি। তিনি নিজবৎশের নামেই শহরের নামকরণ করেন। সঞ্চারণ পাঠান অধিকারের পূর্বে পালবংশীয় কেশীঝুজ
চান্দোলে রাজত্ব করতেন। (সঞ্চারণে স্বীকৃত)। কুলপঞ্জিকাতে চান্দোল ও চান্দর নামটি পাওয়া যায়। তা হল

চান্দোল>চান্দোল>চান্দর>চন্দন এই হল নামের ইতিহাস। ‘চন্দননগরের আদা ইতিহাস’ বইতে বিশদে পাওয়া যাবে এই শহরের
নামের ইতিহাস।

মৃণাল হোড় চন্দননগর, হগলি

<https://www.anandabazar.com/editorial/letters-to-the-editor-1.716153>

* ANDUL (Persian)

Andul is an old Persian word. The extracts shown here indicate some sort of historical version of a "throne".

There is a place in Iran whose name includes "Andul".



Zir Andul (Persian: زیراندول, also Romanized as Zīr Andūl and Zīrāndūl) is a village in West Azerbaijan Province, Iran. - Wiki

اَنْدُلْ *andūl*. See اَنْدُلْ below.
اَنْدُلْ *andūl*, A throne which belonged to the kings of Mauritania.

A Dictionary, Persian, Arabic and English, Volume 1
By John Richardson, of the Middle Temple, & Wadham College,
Oxford - London 1806

64

M. Pelevin / Iran and the Caucasus 14 (2010) 57-78

andūl 'cradle' (P. *pandūl* 'pendulum'; *andūl* (obsolete) 'throne of the kings of Zanguebar')
antar 'monkey' (L., Kh. *šādī*, *songor*)
asp 'horse' (= L., Kh.; P. *asp*)

"Materials on the Bandari Dialect." Iran & the Caucasus: Vol. 14, No. 1 (2010), p64 - by Pelevin, Mikhail. Pub. by: Brill

.. word from Bandari dialect spoken in Bandar, Hormozgān province, Iran

What is convincing about the word being of Persian origin is the evidence of people of Islamic origin in Iran and Afghanistan whose name includes the word "Andul", though not a commonly found name.

* MAHIARI (মাহীয়ারি), MAHYARI (Persian)

Mahiari is derived from "**Mahyar**" which is a place in Iran, and so it is also a Persian name. There are several individuals of Persian origin with the name "**Mahyari**". Since it is quite a common name, there was no need to list some individuals with that name.

The Bengali language has absorbed countless words from Persian because of the influence of Nawabs and Sultans who have ruled over Bengal. It is obvious that "Mahyari" in due course of time changed to "Mahiari".

"MUZAFFAR" in Arabic means "Victorious". Muzaffarpur Pargana probably acquired its name from Shamsuddin Ilyas Shah (1352–1358); his coins describing him as "Muzaffar".



Mahyar (Persian: مهیار) can mean several things. The map shows a place in Isfahan Province, Iran. There are other places in Iran of the same name. Mahyar Alizadeh is a Persian musician. - Wiki

اباد *ābād*, A city, building, habitation; cultivated, peopled

Comprehensive Persian-English Dictionary, p3
by Francis Joseph Steingass, London 1892

"abad" means a peopled city

Even **Abada** ... the station to reach Kandarpa Ram's (# 16) Jala Kendua ... is derived from a Persian word. See dictionary extract.

It is logical to conclude that Andul and Mahiari are Persian-based names that have existed since the 14th century when Tekari Dutta came to Muzaffarpur Pargana and established himself as the zamindar of that region.

*** RAM SHARAN DUTTA CHOWDHURY (# 17)**
*** KASHISWAR DUTTA CHOWDHURY (# 18)**

Sometime between the years 1630 & 1640 AD, Kashiswar and the entire family moved from Mahiary to present-day Andul proper. With the help of his elder brothers, Kashiswar built a palace with concrete Durga Dalan where he continued the family's Durga Puja once started by his father Ram Sharan in 1568 AD. More information on Ram Sharan & Kashiswar is provided elsewhere in this book.

*** GOURI SHANKAR BASU-MULLICK**

Gouri Shankar Basu-Mullick, Kashiswar Dutta Chowdhury's son-in-law, was from Mathurabati village of Jangipara block in Hooghly district. They are Kayasthas of Gautama gotra. As dowry, Kashiswar allotted a vast area of land in Andul to Gouri Shankar, who became the founding father of Basu-Mullick or Mullick family; the next zamindar family of Andul. He achieved great success in business.



Basu-Mullick Zamindar Bari, Andul (East)

Note: This is an old picture; unfortunately the home has now been demolished by promoters for new buildings.

"Mullick Fatak" near Howrah Maidan was named after the family.

A descendant, Jagannath Prasad Mullick took the initiative to publish "Sambad Ratnavali" in July 24, 1832 AD, aided by poet Ishwar Chandra Gupta.

প্রসঙ্গে এখানে উল্লেখ করা উচিত যে, রামশরণের সময় হইতে চৌধুরী দালানে সাড়ে তিনি শত বৎসরের অধিক কাল ধারে দুর্গাপুর চলিয়া আসিতেছে। আজ পর্যন্ত এই উৎসবক্ষেত্রে জাতি, ধর্ম, উচ্ছ, মৌচ, স্তু, পুরুষ নির্বিশেষে পাকা প্রসাদ সকলকে বিতরণ করা হইয়া থাকে এবং বিতরণকালে সেবায়েংদের বিনয় সহকারে বলিবার রীতি আছে যে “নাও মা, ধর বাবা মায়ের প্রসাদ আমাদের “রামশরণের কড়াই”। কারণ রামশরণ দল মহাশয় সার্দি তিনি শত বৎসর পূর্বে একদিন এই উৎসবের প্রতিষ্ঠা করেন। কাশীশ্বর চৌধুরী নির্মিত পূজার দালান

আমার গ্রামের কথা by অতুলকৃষ্ণ দত্ত চৌধুরী, p21-22

আন্দুলের মল্লিক বংশ

আন্দুলের মল্লিক বাবুরা চৌধুরী মহাশয়দের দোষিত সম্পর্কিত। ছগলী জেলার মধ্যে মধুরাবাটা গ্রাম অনেক ভৱনেকের বাসস্থান। তাহাদের মধ্যে গোতম গোত্রীয় বস্তু মল্লিক পরিবার ছিল অতি প্রাচীন ও সন্তুষ্ট। বেমন বালিগ্রাম নিবাসী ভৱাঙ্গ গোত্রজ দল বংশীয়দের “বালীর দল” বলা হয়। তেমন মধুরাবাটাতে আদি বাস করার জন্য ইহাদের “মধুরাবাটার বস্তুমল্লিক” নামে সমাজে উল্লেখ করা বাব। এই বংশের গৌরীশঙ্কর মল্লিক মহাশয়কে আন্দুলের জন্মাতাৰ কাশীশ্বর দল চৌধুরী নিজ কল্প দান করেন ও

তৎক্ষণাতে শৌভুক স্বরূপ বিশ্বীর্ণ ভূমি দান করিয়া আন্দুল স্থাপিত করেন। ভদ্র প্রতিবেশী ও গ্রামের সুন্দর পরিবেশ মল্লিক মহাশয়কে আকৃষ্ট করে। এই গৌরীশঙ্করই আন্দুলের মল্লিক বাবুদের প্রথম।

আমার গ্রামের কথা by অতুলকৃষ্ণ দত্ত চৌধুরী, p71

West Bengal

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By The Telegraph Online

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A- A+

Q1 A person from Andul contributed to *Sambad Prabhakar* in the early 19th century and also helped in publishing many local magazines in Howrah. Who was he?

- A1. Jagannath Prasad Mullick

*** BHUBANESHWAR KAR**

Gouri Shankar Basu-Mullick had made his own brother-in-law Bhubaneshwar Kar, a Kayastha of Bharadwaja clan from Sutaloota (Sutanati) village to settle in Andul. So, Bhubaneshwar became the founder of the Kar-Roy family whose fortunes were originally derived through marriage alliances tracking back to Kashiswar Dutta Chowdhury (# 18), the 17th century Zamindar of Andul.

*** RAJA RAJNARAYAN ROY BAHDUR**

He was a 19th century descendant of Bhubaneshwar Kar. The 1st edition of a book called "Kayastha Puran" published around 1778 AD describes an incident at the holy city of Vrindavan, when the Raja wanted to place a necklace around the neck of Lord Krishna's idol, but was apparently prevented by temple attendants from touching the Lord's image because he was not wearing a sacred thread (यजोपवीतम् पैते). The Raja was so hurt because of the loss of dignity that he swore to undertake whatever needs to be done to wipe out the stigma of "low-birth" that has been wrongly attached to the Kayastha community. He requested Bengal's reputed pundits to study all applicable documents, and advise as to what steps could be taken so that the Kayastha community's Kshatriya heritage is restored. Subsequently he and his son performed the required religious rites so that the sacred thread could be worn. In order to publicize the fact that members of the Kayastha community having originated from the Kshatriya caste are all "twice born (Dwija, द्विज, द्विज)", in around 1844 AD he published a book called "Kayastha Koustubh (कायस्त्र कौस्तुब)". This book is no longer available.



প্রকাশকের নিম্নলিখিত



Andul Raj-Bari

কায়স্ত-পুরাণের প্রথম সংস্করণ ১২৮৫ সালে অর্ধাৎ ১০ বৎসর পূর্বে প্রকাশিত হয়েছিল। তখন কায়স্তের উপবীত গ্রহণের আন্দোলন অতি জীৱিতভাবে চলিতেছিল। যিনি সর্বপ্রথম এই আন্দোলনের স্থিতি করিয়াছিলেন, তিনি **অন্দুলের রাজা রাজনৰামায়ণ রায়**। বৃন্দাবনে শ্রীকৃষ্ণ-বিগ্রহের গলদেশে তিনি বখন বজ্রহার পরাইতে গিয়াছিলেন তখন তাহার যজ্ঞোপবীত ছিল না বিনিয়োগ মন্ত্রের ক্ষেত্রে তাহাকে বিগ্রহ স্পর্শ করিতে দেয় নাই। লজ্জায় ও অভিযানে মধ্যাহত হইয়া রাজা ফিরিয়া আসিয়া তাঁরপর্যটনের সংকল্প পরিত্যাগ পূর্বক স্বীয় জাতির শূদ্রবাপবাদ মোচনের জন্য এবং স্বীয় সমাজে ক্ষত্ৰিয়োচিত সংস্কার প্রবৰ্তনের জন্য বন্ধপরিকর হইলেন। তাহার পর তিনি বন্দদেশের প্রেষ্ঠ দণ্ডিতমণ্ডলীর দ্বারা কায়স্তের ক্ষয়িয়ৎ প্রতিপাদক ব্যবস্থাপন লইলেন, পূর্বসহ উপবীত গ্রহণ করিলেন, এবং স্বজ্ঞাতির বিজ্ঞস্তু প্রচারের জন্য **"কায়স্ত-কৌস্তুব"** মামৰক শ্রেষ্ঠ প্রকাশ করিলেন। ইহা ১২১১ সালের কথা। এই গ্রন্থখানি এখন একেবারেই ছুঁপ্পাপ্য।

Kayastha Puran, 2nd edition, by Shashibhusan Nandi,
pub. 1928 AD, Calcutta.

The founder of Andul Raj family Diwan Ram Chandra Roy used to serve under Lord Clive, who in turn influenced the Mughal Emperor to award the title of "Raja" to Ram Chandra's son Ram Lochan Roy in 1765 along with a command of a large regiment of troops. Durga Puja of this family was started in 1770 by Ram Lochan, apparently at the request of Lord Clive intending to shift public sentiment from the defeat of Siraj-ud-Doula in the Battle of Plassey. The family had a unique style of immersion in the Saraswati River during which a cannon was fired. The colossal mansion of Anandadham or Andul Rajbari was built by Rajnarayan Roy of Andul Raj family in 1835. The Raj Estate later got transferred to the in-law Mitra family.

* RATNAKAR DUTTA CHOWDHURY (# 13)



The narrative about what happened to Ratnakar is rendered in Sanskrit verse by Kedarnath Dutta, and reproduced by Atul Krishna Dutta Chowdhury, in their respective books as presented below left. To the right is a translation into English.

“**ঐশ্বর্যমতুলং লেভে মণিশক্তিপ্রভাবতঃ ।**
দেবদাসস্ততঃ কালে লেভে স্বর্গং স্ফুর্ণ্যতঃ ॥
আনন্দলে কৃতবান্ শ্রাদ্ধং দেবদাসস্তথীমতঃ ।
রঞ্জাকরেো দ্বিজান্ দস্তা বিপুলং স্বর্ণরোপ্যকম্ ॥
ক্রমশেো মণিসম্পর্কং জ্ঞাত্বা তস্তারয়স্তদঃ ।
সত্ত্বাজং জ্ঞাপয়ামাস তদ্বার্তাং গৌড়নায়কম্ ॥
নাজিৰস্তদ্বচঃ জ্ঞাত্বা প্রেৱয়ামাস সৈনিকান্ ।
আনেতুং তত্ত্বাণিং রঞ্জাকরদ্বাদলেন বৈ ॥
রঞ্জাকরস্ততোধীমান্ চিত্তয়ামাস চেতসি ।
দেবদস্তমণিং ঘোচ্ছন্তুপায় দীয়তে কথম্ ॥
দাঙ্গামি যদি নো রঞ্জং যুরনাঃ বলহুমদাঃ ।
ঘাতয়িষ্যস্তি মাঃ মৃচা অস্ত্রিন् গ্রামে স্বাক্ষৰবান ॥
অতঃ স মণিমাদায় সৈনিকৈকঃ সহিতাস্তদা ।
গঙ্গা দূরং স বৈ দক্ষঃ পপাত জাহ্বীজলে ॥
কাঞ্চনে নগরে প্রাপ্তে ঘোচেত্তে । দর্শযন্মণিম্ ॥
সমগ্নিঃ সলিলে মঞ্চে বস্তু দস্তমন্দনঃ ॥”

দত্ত বংশ মালা - ২ (DVM-II) by Kedarnath Dutta
 আমার গ্রামের কথা - Amar Gramer Katha p13-14
 by Atul Krishna Dutta Chowdhury

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| 1 Purushottama Dutta <i>Kannauj to Bengal, 10th century</i> |
| 7 Binayak বালি - <i>Bally, 12th century</i> |
| 11 Murari Dutta “Biswas” |
| 12 Tekari Debidas Dutta Chowdhury <i>Andul (আনন্দল), 14th century AD</i> |
| 13 Ratnakar |
| 14 Kamdev |

Having received enormous wealth due to the jewel's power; his father ... the pious Debidas ... having attained heaven by then.

Performing shraddha at Andul in honour of his wise father; Ratnakar gifted the Brahmins a lot of gold and silver.

Gradually the news about the jewel spread far and wide; eventually the Emperor of Gaur came to know about it.

So, the minister having heard that, dispatched his soldiers; to securely fetch the jewel from Ratnakar.

Ratnakar sensibly focused his mind and thought deeply; why should the divine stone be given to a barbarian Emperor?

"If I do not give it to this arrogant barbarian Emperor; those idiots will come to my village to kill me & my relatives."

Therefore, taking himself the jewel from his own attendants; far into the river Ganges jumped Ratnakar Dutta.

The barbarians were stunned by the spectacle at Kanchannagar; into the deadly waves plunged the young Dutta with the jewel.

আমার গ্রামের কথা (Amar Gramer Katha) also describes the story in text; with the added explanation of how the jewel's power was discovered by Ratnakar's grandmother.

Ratnakar while bathing in the Ganges had found a jewel [স্পর্শমণি]; so bright that he kept it in an iron box after returning home. His grandmother knew the intrinsic value of this jewel when she noticed that the iron box had turned into a golden box due to the jewel's power, and so she carefully hid the box. Later, due to the mystic influence of the jewel, Ratnakar was able to acquire great riches.

Soon enough the news about the power of Ratnakar's jewel reached the ears of the ruler of Gaur. Subsequently the Emperor got the news, and sent messengers to Ratnakar with an order to come to his court with the jewel. Ratnakar had no choice but to set upon a journey by boat, with the jewel.

By the time the boat reached the proximity of **Kanchannagar** (*in Burdwan district, about 200 kilometers from Andul*), Ratnakar felt that the jewel considered as a divine gift to him is not to be handed over to anyone else. So he jumped into the river with the jewel, and thus saved himself from incurring the wrath of the Emperor, as well as avoiding the sin of passing on a divine jewel to someone else (actual words used in the poem are “to a Mlechha” ... the name used for referring to foreign invaders of India). Ratnakar drowned, and could not be saved by the attendants accompanying him.

The following pages show extract from the Dec 14, 1983 edition of *Anandamela* (আনন্দমেলা), a children's periodical, published Ratnakar's story " কিংবদন্তির পাথর " excellently narrated by Baidyanath Mukhopadhyay and illustrated by Anup Roy.

কিংবদন্তির পাথর

বৈদ্যনাথ মুখোপাধ্যায়



তেকড়ি দন্তের নাম জানে, এমন লোক
একালে বিরল।

হাটখোলার দন্তরাও এ-নাম শুনে
ঢৌক গিলবেন। অথচ এই ‘তেকড়ি’ই
হলেন ওঁদের বংশের প্রবাদপুরুষ। তবে
ওঁর আমলটা ছিল বেজায় পুরনো। মনে
রাখবার সীমানার ভেতর আনা কঠিন।
নবাব-বাদশাদের আমল। ইংরেজদের
নয়। তেকড়ির কপালে তাই ‘রায়সাহেব’
বা ‘রায়বাহাদুর’ জোটেনি। জুটেছিল
‘চৌধুরি’। লোকে বলত ‘রাজা’।

আদি নিবাস ওঁর কোথায় ছিল, তা
নিয়ে কারো মাথাবাথা নেই। পরে

আন্দুলে এসে সরস্বতীর ধারে যখন
পে়লায় একটি রাজবাড়ি বানালেন, তৈরি
করলেন দেবালয়, আরো পাঁচরকম
কাণ্ডারখানা করতে থাকলেন, তখনই
লোকের চোখ পড়ল ওঁর দিকে। শহর
কলকাতার জন্ম হতে তখনো অনেক
দেরি, তাই এ-ইতিহাসটা পুরনো আমলের
ওপাশ ঘৰ্য্যেই রয়ে গেল।

তবে তেকড়ি যতই বিভিন্ন লোক
হোন না কেন, দৈব অনুগ্রহ আলাদা করে
তিনি পাননি। অচেল বৈভব আর ঐ
অনুগ্রহ একই সঙ্গে যিনি পেয়েছিলেন,
তিনি হলেন রত্নাকর দন্ত। তেকড়ির

ছেলে। তাই ওর জীবনটাও ছিল একটু অন্য ছাঁদের। একটু অস্বাভাবিক।

বাবা তেকড়ি আন্দুলে থাকলেও ছেলে রঞ্জাকর থাকতেন একটু তফাতে। বালিতে। ঠাকুরমার কাছে। গঙ্গার ধারেই বাড়ি। লোক-লশকর, দাস-দাসী সবই ছিল এ-বাড়িতে। ঠাকুরমা থাকতেন পুজো-আচ্চা নিয়ে। নাতিও ঐরকম, ভালবাসত ঠাকুর-দেবতা। পুজো করত মা গঙ্গাকে।

বছর-সতেরো যখন বয়স, ভারী একটা মজার ঘটনা ঘটল। জ্ঞান করবার পর গঙ্গার কোলে বসে পূজাহিক করছিলেন রঞ্জাকর। সঙ্গে তামার কোশাকুশি। একটু আগেই গোয়ার এসেছে। জলের ভারে টলমল করছে নদী। ঢেউয়ের তোড়ে হঠাতে ছেট্টি একটি পাথর এসে লাগল তাঁর কোশায়।

‘কী রে বাবা! চমকে উঠে পাথরটাকে সরিয়ে দিলেন রঞ্জাকর।

কিন্তু ঢেউগুলি এমনই দুরস্ত যে তারা আবার এসে সেই পাথরটিকে পৌঁছে দিয়ে গেল রঞ্জাকরের আহিকের কোশাকুশিতে। রঞ্জাকর বিরক্ত হয়ে আবার সরিয়ে দিলেন সেই ছেট্টি পাথরের টুকরোটিকে। কিন্তু কী আশ্চর্য, সেই পাথরটি ঢেউয়ের তোড়ে আবার চলে এল রঞ্জাকরের কাছে। মনে হল, কে যেন ওটাকে ওর কাছে জিম্মা রাখতে চায়।

আহিকের তন্ময়তা এবার ছুটে গেল রঞ্জাকরের। সবিশ্বায়ে চোখ মেলে ইনি দেখলেন যে এ পাথরটি মোটেই সাধারণ পাথর নয়। এর ছোঁয়াতে তামার কোশাকুশি হয়ে গেছে সোনা। এবং পাথরটি কেমন যেন দেখতে। রঞ্জাকর বুঝলেন যে ব্যাপারটি নির্ঘাত দৈব। মা গঙ্গার মাধামে দেবী লক্ষ্মী যেন কিছু দিতে

চাইছেন।

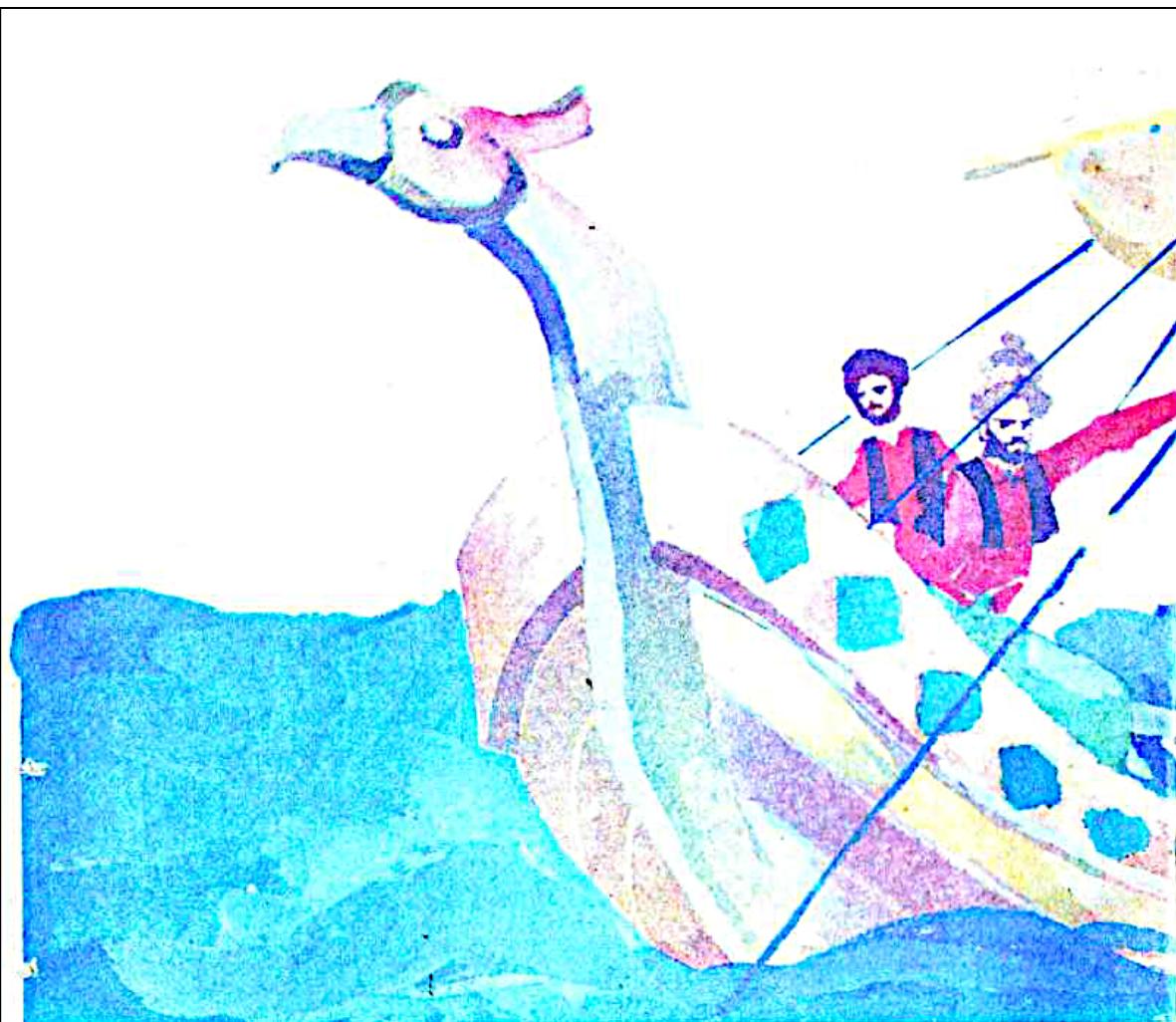
দোড়ে গিয়ে রঞ্জাকর সব ঘটনা বৃক্ষা ঠাকুরমার কাছে বললেন। অলৌকিক পাথরটিকেও তুলে দিলেন ওর হাতে। ঠাকুরমাও পরীক্ষা করে দেখলেন। লোহার টুকরো মুহূর্তে সোনা হয়ে গেল। উনি বললেন, ‘বাছা, এটা হল পরশমণি। ইঁধরের দয়ায় এটি তোমার কাছে এসে পৌঁছেছে। দেখো যেন জানাজানি না হয়।’ ঠাকুমা এটিকে মাথায় ঠেকিয়ে ভরে রেখেছিলেন লক্ষ্মীর কৌটোয়। পরে খুব ফিসফিস করে বললেন, ‘খুব সাবধানে ব্যবহার কোরো বাছা, খুব গোপনে। নইলে বিপদ হতে পারে।’

‘পরশমণি! নামটি শোনামাত্র রোমাঞ্চ হল রঞ্জাকরের। তবে খবরটা তিনি গোপনেই রাখলেন। তবু কেমন যেন অজানা এক আশক্ষায় তাঁর বুকটা করতে থাকল দুরদুর।

কিছুদিন পরে ঠাকুরমা দেহরক্ষা করলেন। বাবা তেকড়ি দন্ত মায়ের আন্দ করলেন উপযুক্ত মর্যাদায়। চারদিকে ধন্য ধন্য পড়ে গেল। তবে রঞ্জাকরের এ-কাজ তেমন যেন পছন্দ হল না। মনে হল, ঠাকুরমার কাজ আরো আড়ম্বরের সঙ্গে করা যেত। করা যেত আরো খরচ। যদি পরশপাথরটাকে একটু ব্যবহার করা যেত, তাহলে কথাই ছিল না! ঠাকুরমার নিয়েধ ছিল বলে বেচারি এই গোপন কাজটি করতে পারলেন না। তাই মনে একটু দৃঃখ রয়ে গেল।

এদিকে দেখতে দেখতে গড়িয়ে গেল বেশ কয়েকটি বছর। গঙ্গা দিয়ে বয়ে গেল অনেক জল। বেশ পরিণত বয়সে তেকড়ি দন্ত চোখ বুজলেন।

বাবা যতদিন বেঁচে ছিলেন, ততদিন বাবা থাকতেন আন্দুলে। আর রঞ্জাকর



থাকতেন বালিতে। ইতিমধ্যে রত্নাকরের বিয়ে-থা হয়েছে। এবং তা ঠাকুরমা বেঁচে থাকতেই। ছেলেও হয়েছে। মোটকথা, বেশ সংসারী হয়েছেন রত্নাকর। বয়সের সে উদ্দেজনা আর নেই। তবে পরশ্মণিটা হাতে নিলেই মনটা কেমন যেন করে ওঠে। ভাবেন, এর ব্যবহারটা ঠিক যেন হয়ে উঠল না! বাবা তেকড়ির মাঝা যাবার খবর পেয়ে, এই পাথরের উদ্দেজনাটা দপ্ত করে জুলে উঠল। মনে হল, পরশ্মণি ব্যবহারের এই হল সুবর্ণসুযোগ। এবং এটা আক্ষরিক অর্থেই।

আন্দুলে গিয়ে বাবার পারলৌকিক

কাজের আয়োজন করতে থাকলেন রত্নাকর। এ-আয়োজন যেমন ছিল অঢেল, তেমনি আডুম্বরপূর্ণ। দেশ-দেশান্তরের লোকদের আমন্ত্রণ জানানো হল। খাওয়ানো হল। ব্রাহ্মণ বিদায়ের জন্য লোক পাঠানো হল কাশী-কাঞ্চী-মিথিলা। মায় দ্রাবিড় দেশ পর্যন্ত। এলেন পশ্চিমসমাজ। ভিক্ষাজীবীরাও আহুত হলেন। এন্দের কেবল সুপ্রচুর ভোজাই দেওয়া হল না। সঙ্গে দক্ষিণা দেওয়া হল অপরিমিত সুর্বণ।

এরকম অঢেল খরচ এবং সোনার ব্যবহার দেখে চারদিকে চাপা কৌতৃহল



দেখা দিল। প্রশ্ন উঠল, তেকাড় দত্তের টাকাপয়সা ছিল ঠিকই, কিন্তু তা কি এত?—এইভাবে নানারকম একথা সেকথার ভেতর দিয়ে বেরিয়ে এল পরশমণির কথা। আর ব্যাপারটি এমনভাবে প্রকাশিত হয়ে গেল যে স্বয়ং রঞ্জকরও তা অঙ্গীকার করতে পারলেন না।

এরপরেই ঘটল অঘটন। খবর ছুটল আগন্তুকের মতন। প্রথমে মুর্শিদাবাদে। সেখান থেকে সোজা আগ্রা। একেবারে বাদশাহের কানে। খবরের সত্তি-মিথ্যে যাচাই করতে বাদশাহ একদল সিপাহি

পাঠালেন। সঙ্গে এক ফৌজদার। ফৌজদার এসে ইয়া বড় একটা কুর্নিশ জনিয়ে বাদশাহের নির্দেশ পৌছে দিল রঞ্জকরের কাছে, ‘শাহানশা এন্ডেলা পাঠিয়েছেন। আপনাকে, আগ্রা যেতে হবে।’ ফৌজদার আরো বলল, ‘হজুর, আপনার কাছে কী একটা যেন পাথর আছে, সেটাও জরুর নিয়ে যেতে বলা হয়েছে।’

বাদশাহি ফৌজদারের এসব কথা শুনে বেচারি রঞ্জকর বেজায় অসহায় বোধ করলেন নিজেকে। হতাশ হয়ে বসে পড়লেন মাটিতে। চাকর-বাকরেরা দৌড়ে এসে ধরাধরি করে উঁকে বাড়ির ভেতর

নিয়ে গেল। বিছানায় শুইয়ে দিল।
গৃহিণী এসে পাথার বাতাস করতে
থাকলেন।

খানিকটা সুস্থ হওয়ার পর রঞ্জকর
ভাবলেন, পরশমণির কথাটা ফৌজদারের
কাছে স্বীকার না করাই ভাল। এড়িয়ে
গেলেই বাঁচ যাবে। নতুবা—

কিন্তু পরে মনে হল, স্বীকার না করলে
বিপদ। অস্বীকার করলে ঝঁঝাট আরো
বেড়ে যাবে। ফৌজদার কিছুতেই বিশ্বাস
করবে না। উলটে চাপ দেবে। মারধোর
করতে পারে। লুঠ করবে। ধর্ম নষ্ট
করবে। তাই মিথ্যে না বলাই ভাল।
এইরকম পাঁচসাত ভাবতে ভাবতে শেষে
বাদশাহের ফৌজদারের সঙ্গে যাওয়াটাই
ঠিক করে ফেললেন রঞ্জকর। সঙ্গে
নিলেন পরশমণি। সেই অলৌকিক
পাথর।

বালি থেকে আগ্রা অনেক পথ।
অনেক। তখনকার দিনে নদীপথে
যাওয়াই ছিল সহজ। তাই নদী ধরে
যাওয়াই ঠিক হল। সাজানো হল বজরা।
বড় বজরা। আঘায়-পরিজনদের কাছে
বিদায় নিয়ে রঞ্জকর উঠলেন গিয়ে
বজরায়।

না, মনটা কিছুতেই থিতু হয় না।
বজরা একটু একটু করে ভেসে চলে, আর
নানারকম চিন্তা এসে ভিড় করে রঞ্জকরের
মাথায়। ঘূম নেই। স্বস্তি নেই। কখনো
আকাশের দিকে তাকান। কখনো নদীর
ধারের গাছপালার দিকে। মনে মনে
ভাবেন, মা গঙ্গার দেওয়া এ পরশমণি
আমি কার হাতে তুলে দেব? বাদশাহের
হাতে? না, মন মানে না।

বজরা এগিয়ে চলল। ত্রিবেণী ছাড়িয়ে
এগিয়ে গেল আরো উত্তরে।
কাঞ্চননগরের কাছে আসতেই রঞ্জকর

হা-হা করে হেসে উঠলেন। যেন আরেক
মানুষ। ফৌজদারকে হেঁকে বললেন,
'আরে ফৌজদারজি, তোমরা পরশপাথর
দেখেছ ?'

ফৌজদার দাঢ়ি চুমৰে বলল, 'না।'
'একদম না ?'
'না।'

'তবে এই দেখো।' ছোট একটি
কৌটো থেকে রঞ্জকর বের করলেন সেই
পাথরটি। বজরার পাটাতনে পড়েছিল
ভাঙ্গা এক টুকরো লোহার শিক। সেটাতে
পাথরটা ঠেকিয়ে দিয়ে বললেন,
'ফৌজদারজি, দেখুন তো এটা লোহার কি
না !'

'তাজব ! বিলকুল সোনা হো গিয়া !'
বড় বড় চোখ করে ফৌজদার আর
সিপাহিরা সবিশ্বয়ে তাকিয়ে রইল।
রঞ্জকর আবার হা-হা করে হেসে
উঠলেন। বললেন, 'এ পাথর আমাকে
কে দিয়েছিল জানো? এই গঙ্গামাই !' এই
বলে একটু দম নিলেন রঞ্জকর। তারপর
খুব ভারী গলায় বললেন : 'এখন এ পাথর
কাকে দেব বলো তো ! তোমাদের
দেব? —নাকি বাদশাহকে ভেট দেব !
নাকি গঙ্গামাইকে ফিরিয়ে দেব ?'

সিপাহিরা কিছু বলতে যাচ্ছিল। কিন্তু
তার আগেই নাটকীয়ভাবে বজরা থেকে
রঞ্জকর লাফ মারলেন গঙ্গার জলে।
হাতের মুঠোতে সেই পরশপাথর।

বর্ষার জলে টুলমল করছে নদী।
রঞ্জকর কোথায় যে তলিয়ে গেলেন, তা
কেউই ঠাহর করতে পারল না। ফৌজদার
আর সিপাহিরা শুকনো মুখে ফিরে গেল
আগ্রায়।

কিংবদ্ধির পাথর পৌঁছে গেল
কিংবদ্ধির দেশে।

ছবি : অনুপ রায়

Kamdev Dutta Chowdhury

| | |
|----------------------------------|---|
| 1 Purushottama Dutta | <i>Kannauj to Bengal, 10th century</i> |
| 7 Binayak | <i>वालि - Bally, 12th century</i> |
| 11 Murari Dutta "Biswas" | |
| 12 Tekari Debdas Dutta Chowdhury | <i>Andul (আন্দুল), 14th century AD</i> |
| 13 Ratnakar | |
| 14 Kamdev | |
| 15 Krishnananda | <i>16th century Andul (আন্দুল) Puri & Kendrapara (Odisha)</i> |
| 16 Madhav Ram | <i>ନେଣ୍ଟା - Choa, Murshidabad</i> |
| | Kandarpa Ram <i>Andul (আন্দুল)</i> |

* KAMDEV DUTTA CHOWDHURY (# 14)

As described by Atul Krishna in p14-15 of his book, Ratnakar's son, Kamdev was wise and virtuous. He went to the holy city of Gaya to complete the last rites (*Pinda-daan*) of his father who had passed away under strange circumstances as described above.

Note: Gaya is an ancient holy city for Hindus, Buddhists, and Jains.

For Hindus, Gaya is one of the three holiest sites, the other two being Varanasi and Prayag (Allahabad). Gaya is where the final rites & rituals of Pinda-Daan for ancestors are generally conducted by Hindus. The *Pinda-Daan* ritual helps the departed soul to achieve salvation. Located 100 kilometers south of Patna, Gaya is surrounded by sharp rocky hills; many of which are crowned by temples.

Three of the hills are prominent: Brahmayoni, Pret-shila, and Ram-shila. Of these, **Pret-shila** is the one where *Pinda-Daan* is offered when the departed ancestor had suffered an "unnatural death", like what had happened to Ratnakar.

Kamdev encountered great difficulty in climbing the hills of Gaya to complete his pilgrimage. So, he prayed at the Vishnupada temple; "*Oh Lord ... the wish-fulfilling Shri Hari who looks after the welfare of all ... have mercy on me (this servant of yours) and give me the strength and means to have a flight of stairs constructed so as to enable your devotees to be able to climb up the mount and fulfill their obligations. If I fail to get this done, I pray that someone else amongst my descendants is able to do so.*"

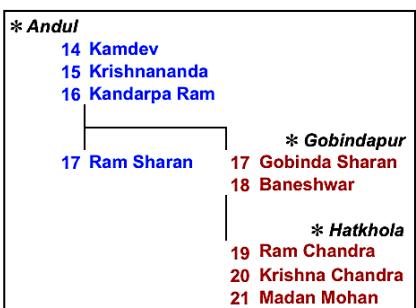
It is said that Lord Narayana (Vishnu) on hearing Kamdev's prayers appeared in a dream to assure him that his wishes will definitely be fulfilled by one of his descendants.



Vishnupada Temple,
Gaya



Pret-Shila temple, and staircase of stone steps leading up to the temple. The staircase got built due to the efforts of Madan Mohan Dutta of Hathkhola Dutta branch of our family. Information by courtesy of harekrnsa.com/.



Kamdev's wish came to fruition when descendant, **Madan Mohan Dutta** (# 21 - Hatkhola), scion of the Hatkhola branch of the family had constructed a staircase of 395 stone steps, rest homes for pilgrims, and facilities for the temple uphill.



*** KRISHNANANDA DUTTA CHOWDHURY (# 15)**
also known as Krishnananda Dutta

Based on p15-17 of Atul Krishna's book and other references, we know that Krishnananda became a devotee of Lord Krishna at a very early age. He followed the precepts of a true Vaishnava, affectionate and enduring to one and all. He regularly organized *kirtans* (sessions of devoted chanting & soulful singing in praise of the glories of the Lord) at his home for whoever from near or far chose to attend. He worshipped Sri Sri Radha-Madhava ... see picture at right. It is not known whether he inherited this deity from his ancestors, or it was his own acquisition. Since his father Kamdev was also very religious and a devoted Vaishnava, one cannot rule out that Sri Sri Radha-Madhava was passed on to him as ancestral deity.

Once, none other than Sri Nityananda, the Vaishnava saint (disciple and friend of Sri Sri Chaitanya Mahaprabhu) showed up at Krishnananda's residence accompanied by several devotees to attend the *kirtan* sessions. Nityananda initiated Krishnananda into the *Brahma-Krishna Naam Mantra* to be chanted as one of the requirements for someone who is bent on following the spiritual path. Krishnananda subsequently visited Nabadwip (Nadia District), and was blessed by Sri Sri Chaitanya Mahaprabhu who is considered as a saint of the Vaishnava school of Bhakti Yoga; a path of self-realization that invokes devotion and surrender to the will of Lord Krishna. After that, Krishnananda passed on to his son, Kandarpa Ram (# 16), all possessions and responsibilities of the zamindari estate. He renounced everything, and settled down in the holy city of Puri to lead a pious life. The Sanskrit *sloka* in Bengali script ... below left ... is Atul Krishna's extract from Kedarnath Dutta's DBM-II. The same sloka in Devanagari script ... below right.



শ্রী শ্রী রাধা-মাধবায় নমঃ

“কদাচিন্মণ্ডপে তস্য নিত্যানন্দ মহামতিঃ ।
অবধূতঃ সমায়াতো বৈষ্ণবৈঃ পরিবারিতঃ ॥
কৃষ্ণানন্দস্তু তান् ভক্ত্যা পুজয়ামাস পুণ্যবান् ।
জ্ঞান্তা অভূং পরং তত্ত্বং বলদেব-স্বরূপকম্ ॥
অভূত্সং কৃপয়া আদাৎ কৃষ্ণানামানি তানি বৈ ।
অসিদ্ধানি কলৌ যানে তারক-ব্রহ্ম-সংজ্ঞয়া ॥
সম্পত্তিং তস্য কন্দর্পে সোহগচ্ছৎ পুরুষোত্তমম্ ।
তত্ত্বেব কারয়ামাস “চান্দুলমঠ” মুক্তম্ ॥
মৌনভাবে বসংস্তুত তীর্থ-সন্ধ্যাসমাখ্যিতঃ ।
বর্ষানি যাপয়ামাস ত্রিলক্ষ্ম-নাম-সংখ্যয়া ॥”

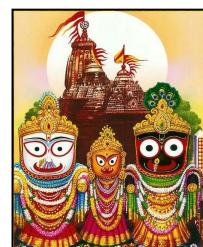
কদাচিন্মণ্ডপে তস্য নিত্যানন্দ মহামতিঃ ।
অবধূতঃ সমায়াতো বৈষ্ণবৈঃ পরিবারিতঃ ॥
কৃষ্ণানন্দস্তু তান् মকত্যা পুজযামাস পুণ্যবান् ।
জ্ঞান্তা প্রভুং পরং তত্ত্বং বলদেব-স্বরূপকম্ ॥
প্রভুস্তু কৃপযা প্রাদাত্ কৃষ্ণানামানি তানি বৈ ।
প্রসিদ্ধানি কলৌ যানে তারক-ব্রহ্ম-সংজ্ঞয়া ॥
সম্পত্তিং তস্য কন্দর্পে সোহগচ্ছত্ পুরুষোত্তমম্ ।
তত্ত্বেব কারযামাস “চান্দুলমঠ” উত্তমম্ ॥
মৌনভাবে বসংস্তুত তীর্থ-সন্ধ্যাসমাখ্যিতঃ ।
বর্ষাণি যাপযামাস ত্রিলক্ষ্ম-নাম-সংখ্যয়া ॥

Note: The *mandapa* (মণ্ডপ, মণ্ডপ) mentioned in the verse was Krishnananda's *kirtana-mandapa*; not the *Durga-dalan* of Ram Sharan or Kashiswar who were descendants of Krishnananda.

There are two "Chando" villages in Odisha:

- [1] about 30 km north of Puri,
- [2] about 20 km south-west of Chhoti (Choti).

The word "Matha (মঠ)" in Sanskrit means either a "**monastery**" or "**hut of a sanyasi (ascetic)**". However, there is no evidence of past or continued existence of a "Chando", "Chandula", or "Chandul" Matha anywhere in Odisha, & that could be so because of any of the following reasons:



মঠঃ -ঠ [মঠযুক্ত মদু ঘৰ্য্যে ক] । The
hut of an ascetic, a small cell or
room. -ঠ A monastery, convent -ঠ

V.S. Apte: Sanskrit Dictionary

- (a) "Chando Matha", either a structured monastery or a modest hut, perished due to neglect & passage of time.
- (b) The "Matha" was built with a different name or at a different place; not at "Chando", hence untraceable now.
- (c) Arrangements were made to build a grand "Matha" at Chando, but the plans were not carried forward.

* Several Vaishnava documents confirm that Krishnananda carried Sri Sri Radha-Madhava with him when he moved from Andul to Puri. See one such document below.

Using the timeline data that this pamphlet provides ... [document year 2013, sankirtan movement commenced 500 years ago] ... Nityananda's visit to Andul, followed by Krishnananda's move to Puri is estimated to have occurred around the year **1514**. occurred

The Reappearance of Śrī Śrī Rādhā & Mādhava

The Discovery of the Ancestral Deities of Śrīla Bhaktivinode Thakur



Java Radha Madhava kunja bihari
Gopi Janavallabha Girivardhani

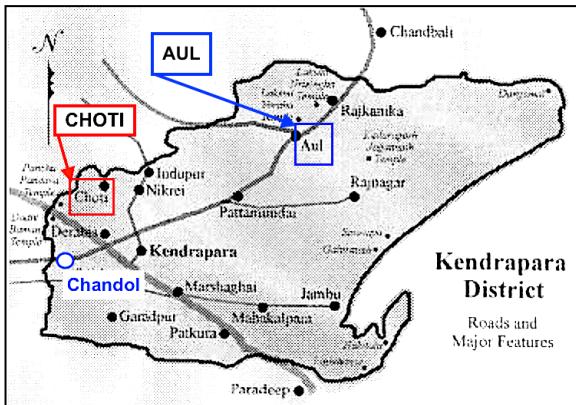
Sri Sri Radha-Madhava Come to Orissa

Five hundred years ago when Lord Sri Chaitanya Mahaprabhu launched the sankirtan movement of the congregational chanting of the holy names of the Lord, He commissioned His closest associates to spread the movement everywhere. On the order of Chaitanya Mahaprabhu, Nityananda Prabhu travelled extensively throughout Bengal, humbly begging everyone He met to chant the holy names and worship Sri Sri Radha-Krishna. Many Bengalis surrendered at His lotus feet, becoming His disciples and adopting the Gaudiya Vaisnava way of life.

Among these disciples was Krishnananda Dutta, a wealthy landowner residing in Andul, not far from present-day Calcutta. Krishnananda Dutta worshiped deities of Sri Sri Radha-Madhava in his home in Andul.

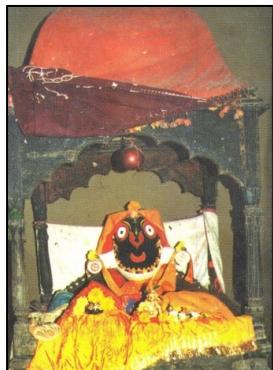
After his retirement from family affairs, Krishnananda Dutta, taking the deities with him, moved to the holy place Puri, Orissa, home of the famous temple of Lord Jagannatha. In Puri, Krishnananda lived a pious and simple life, not speaking to anyone, but chanting the Hare Krishna maha-mantra the whole day and night, and worshipping Sri Sri Radha-Madhava. After living in Puri for some time, he met the feudal king of Ali State, about two hundred kilometers from Puri. Impressed with Krishnananda's spiritual qualities, the king invited him to live in his state, where he donated an entire village, named Choti (formerly called Choti Mangalpur), to the worship of Sri Sri Radha-Madhava.

The Reappearance of Sri Sri Radha Madhava: Pub. May 17, 2013 at issuu.com, and other Vaishnava publications



* 16th century - Choti, Kendrapara:

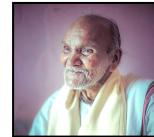
The above pamphlet says that Krishnananda Dutta once met the king of Ali (*Aul*) State which is located about two hundred kilometers from Puri. Impressed with Krishnananda's spiritual qualities, the king invited him to live in his state where he donated an entire village named Choti (formerly called Choti Mangalpur), to the worship of Sri Sri Radha-Madhava.



Dadhi Baman
courtesy: Dr. Fakir Mohan Das's book

From the historical *ślokas* of the Dutta family of Ulberia, West Bengal, and also from the local people of Choti, it is learnt that in the 16th century Krishnananda Dutta, a disciple of Sri Nityananda Prabhu and a forefather of Thakur Bhaktivinode, left his home in Ulberia and lived in Puri as a Vaishnava sannyasi. There, he daily chanted 300,000 names of the Lord, worshiped his deities Sri Sri Radha Madhava, and observed a vow of silence. At the request of the King of Aul, Krishnananda left Puri and along with his deities Radha Madhava and Jagannath (Dadhi Baman) moved to the village of Choti, nearly 10 km

Choti, the Native Place of Srila Thakur Bhaktivinode, pub. 1999, p1
by Dr. Fakir Mohan Das



Dr. Fakir Mohan Das was a Gaudiya Vaishnava Sanskrit scholar and member of the spiritual family of Srila Bhaktivinod Thakur.

The extract from his book indicates that Krishnananda worshipped his Sri Sri Radha-Madhava in Puri, but later moved to Choti with ... **two deities** ... Sri

Sri Radha-Madhava & Lord Dadhi Baman. This information suggests that he acquired Dadhi Baman (popular deity of Odisha), while he was at Puri.

*** Ulberia (Uluberia)?** Note in the above extract that Dr. Das references Krishnananda as hailing from the "Dutta Family of Ulberia". Dr. Das was an ardent devotee of Bhaktivinod Kedarnath Dutta. There is a narrative on page 88 of Kedarnath's autobiography *Swalikhita Jiboni* (স্বলিখিত জীবনী) in which Kedarnath in **1858 AD** travels through Uluberia on his way to Odisha ... *there being no mention of any relatives at Uluberia*. So, there was no real connection with Uluberia. So, referencing Uluberia as Krishnananda's place of origin was an error in understanding. Dhruba Dutta Chaudhury undertook great effort to correct the record by providing documentary evidence regarding Andul being Krishnananda's original home. That effort was successful, and several of their documents ... *including the "Reappearance" pamphlet referenced in the page above* ... replaced "Uluberia" with "Andul".

*** Krishnananda Dutta Chowdhury, or Krishnananda Dutta?** Dr. Das refers to Krishnananda as "Krishnananda Dutta" ... not "Krishnananda Dutta Chowdhury". This could have happened if: **(a)** Krishnananda was known in Choti as "Krishnananda Dutta", because ... **he gave up the "Chowdhury" title** ... when he took sanyas and left Andul, **or (b)** Krishnananda was known in Choti simply as "Krishnananda", because he decided to sever all connections with his past and so ... **gave up his entire "Dutta Chowdhury" identity** ... when he took sanyas and left Andul.

If he had retained his full name as "Krishnananda Dutta Chowdhury" during his life in Puri and Choti, the King of Aul would **not** have been looking for relatives with only "Dutta" as surname in Calcutta after Krishnananda passed away. Also, Dr. Das would **not** have altered his surname from "Dutta Chowdhury" to "Dutta" based on misunderstanding of a direct connection with Kedarnath Dutta's family.

Someone so religiously inspired as to completely give up all the power, riches, comforts, and respect of a 16th century Zamindar ... and simply go away as a sanyasi will not hesitate to give up his "Chowdhury" title. It is possible that, when Dr. Das came to know about Krishnananda, he identified him with the "Dutta" surname because that was Kedarnath's surname. It is said that Dr. Das was interested in learning everything about Kedarnath, for which he came to Kolkata and read many of his books including *Dutta Vamsha Mala II*, in which our Andul ancestors (তেকড়ি দত্ত, রত্নাকর দত্ত, কামদেব দত্ত, হৃষ্ণানন্দ দত্ত, কন্দর্পরাম দত্ত, রামশরণ দত্ত) are listed without the "Chowdhury" suffix. See Appendix-3 for explanation of the title "Chowdhury - চৌধুরী".

Krishnananda quietly passed away sometime towards the end of the 16th century or early 17th century. The local people who admired him would have continued to take care of his deities till early 19th century when Rajballav Dutta, Kedarnath's grandfather, came to Choti in order to take care of his inherited property.

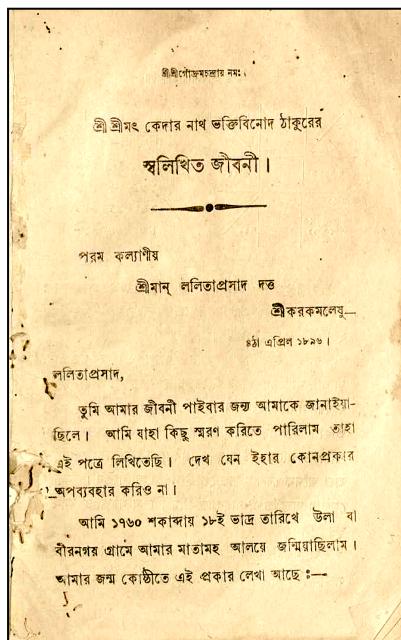
Krishnananda Dutta Chowdhury

* 19th century - Choti, Kendrapara:

From the Autobiography of Kedarnath Dutta (# 25 - Hatkhola) ... Swalikhita Jiboni (স্বলিখিত জীবনী) ... written & published by his son, Lalita Prasad Dutta, in accordance with Kedarnath's instructions dated April 1896; we get the following information:

Kedarnath's grandfather (Raj Ballav) and father (Ananda Chandra) inherited extensive property in Choti and neighboring villages. However, they did not bother about securing the properties at Choti, until Raj Ballav sadly lost all hopes of everything at Calcutta because of unfortunate events.

| Hatkhola | |
|----------|--------------------------------|
| 21 | Madan Mohan |
| 22 | Ram Tanu |
| 23 | Raj Ballav |
| 24 | Ananda Chandra |
| 25 | Kedarnath |
| 26 | Bimala Prasad Lalita Prasad |



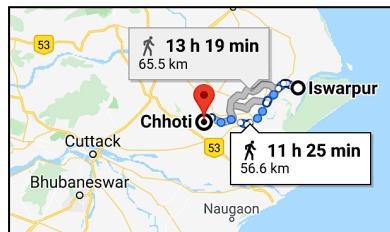
Swalikhita Jiboni (স্বলিখিত জীবনী)

(Note: Apparently Ram Tanu, Raj Ballav's father, had been expelled from the family by Raj Ballav's grandfather Madan Mohan who did not approve of his son's extravagant habits).

So, Raj Ballav & his wife moved to Choti. Ananda Chandra did not go with his parents but moved to a relative's place in Ula, Nadia. Meanwhile at Choti, their property caretaker Ramhari Dasa had taken possession of everything; so Raj Ballav requested Ananda Chandra to come to Choti & get the dispute resolved with the help of King of Aul (*descendant of the King who was contemporary of Krishnananda*).

It was around 1838 AD when Kedarnath was born at Ula. On arriving at Choti, Raj Ballav realized that the Sri Sri Radha-Madhava and Dadhi Baman deities were of his ancestor Krishnananda, and so he must have started to worship and take care of them. Those interested in the details of the arrival and settling down of Kedarnath's grandfather and father at Choti, how they inherited their property at Choti etc., may read Kedarnath's autobiography.

We have mentioned earlier that Kedarnath came to Choti via several places, including Uluberia, sometime around 1858 AD. In page 90 he mentions that they owned 6 or 7 big thatched houses, and the deities of Sri Sri Radha-Madhava and Jagannath (*presumably he meant Dadhi Baman*) were being worshipped in one of those houses, but I wish he had also mentioned that it was Krishnananda who brought Sri Sri Radha-Madhava all the way Andul.



* Present times - Choti, Kendrapara, Vrindavan:

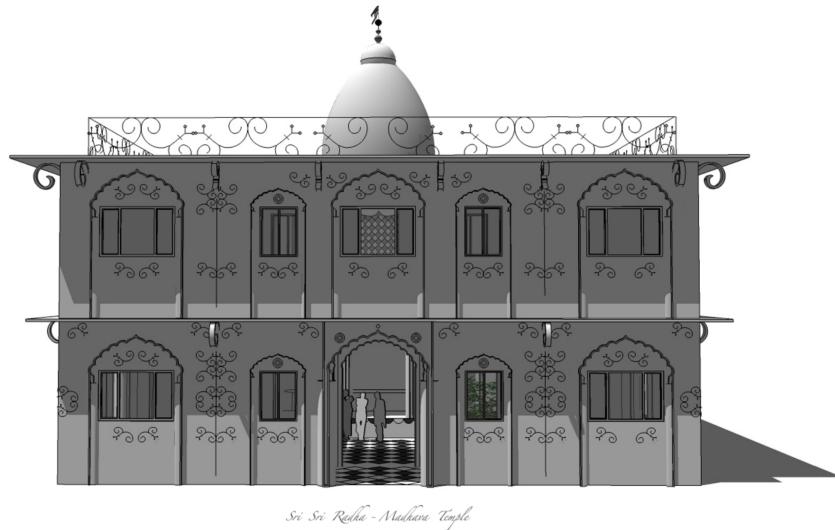
Based on the text of "Reappearance" pamphlet referenced above, we come to know that eventually the worship of the deities were neglected. In 1950 AD, the local family responsible for the worship ... *with intent to illegally take over the lands belonging to the deities* ... secretly buried Sri Sri Radha-Madhava under the ground at a temple in another village, claiming that the deities had become broken, and so had to be

submerged in the nearby Birupa River in accordance with tradition. They

subsequently removed Sri Sri Radha-Madhava from the ground, and secretly gave the deities to a poor brahmin family who kept them in their home. Dr. Fakir Mohan Das never believed the stories about the loss of the deities. In 1999 AD Choti was severely affected during a major cyclone, and the deities of Sri Sri Radha Madhava became visible. Someone informed Dr. Fakir Mohan Das, and he went there. Dr. Das had the deities shifted to **Iswarpur** in Kendrapara (about 65 km north-east of Choti), pending construction of a new temple for them in Choti. It is reported that Krishnananda's **Dadhi Baman** presently resides on an altar inside the Dashara Mandapa in Chhoti village, Kendrapara, Odisha.



Our deepest appreciation and gratitude to Dr. Fakir Mohan Das for his unwavering commitment & devotion to ensure the continued care and worship of Krishnananda's Sri Sri Radha-Madhava. In this regard, he has done much more than any of the respected and influential elders of my ancestry.



Sri Sri Radha - Madhava Temple

Sri Sri Radha-Madhava Temple Project in Chhoti, Orissa, India. The beloved deities of Srila Bhaktivinoda Thakura were rediscovered by professor Sriman Dr Fakir Mohan Das prabhuji who has bought land and is planning to build a temple for Their Lordships. -
courtesy: <https://dokumen.tips/documents/sri-sri-radha-madhava-temple-project-chhoti.html> published: 12-Feb-2016



The current status of construction of Sri Sri Radha-Madhava Temple Project in Chhoti is not known. Sri Sri Radha Madhava deities briefly reside at altar of Sri Sri Radha Shyamsundara in the ISKCON-temple Sri Sri Krishna Balarama Mandir in Vrindavan to bless devotees; returning back to Kendrapara during rest of the year. See *article extract in the following pages.*

Bhaktivinode's Deities Visit ISKCON Vrindavan

October 21, 2014 at 5:23am

By Madhavananda Das and Radha Madhava Das



Srila Bhaktivinode Thakur's deities of Sri Sri Radha Madhava on the altar in ISKCON Vrindavan

Everyday, ISKCON devotees around the world sing the song, "Jaya Radha-Madhava" before the Srimad Bhagavatam class. It is also sung in most Gaudiya Math temples -- generally during the time of the Raj-bhog-arati. His Divine Grace A. C. Bhaktivedanta Swami Prabhupada Prabhupada was especially fond of this song, which expresses the sweet mood of worship of Vrindavan. Yet how many people know about the Radha-Madhava Deities for whom Srila BhaktivinodeThakur wrote this wonderful song?

For the last 14 years Sri Sri Radha-Madhava, the original family deities of Srila Bhaktivinode Thakur have been residing for the month of Kartika on the altar of Radha-Syamasundara in the Vrindavan ISKCON Krishna-Balaram temple. Present there again this year; hundreds of eager devotees are daily crowding up near the altar to offer flower-garlands and to be able to get a closer darshan of Their Lordships.



Mukunda Datta, Guru Kripa Das and wife, and Radha Madhava Das joyously carry Radha Madhava into the Krishna Balaram Mandir in Vrindavan.

During the rest of the year, Sri-Sri Radha-Madhava reside near Choti, a beautiful village in rural Orissa, where They used to be served in the house of Srila Bhaktivinode Thakur, Srila Bhaktisiddhanta Saraswati Prabhupad and their family members. Five hundred years ago, Sri Krishnananda Datta, a disciple of Lord Nityananda who chanted three lakhs of Harinam daily, was worshipping Them, and then Their seva was passed down in family tradition. In his autobiography, Srila Bhaktivinode Thakur wrote, "In Choti Mangalpur we have six or seven thatched houses. Thakur Radha-Madhava and Jagannatha were worshiped in one of these houses."



Bhaktivinode Thakur's home in Choti Orissa

As described elaborately in the Back to Godhead magazine (May/June 2001), Sri-Sri Radha-Madhava were believed lost by the locals. But after twenty years of painstaking research, They were rediscovered in 2000 by Dr. Fakir Mohan Das, a Vaishnava research scholar and retired professor of Utkal University. Their land in Choti is still registered in the name of Bimal Prasad Dutta (the legal name of Srila Bhaktisiddhanta Saraswati Prabhupad). Unknown to many devotees, Choti is the native land of two of our great predecessor acaryas, Srila Thakur Bhaktivinode and Srila Bhaktisiddhanta Saraswati Thakur Prabhupada. At present, the service of Sri-Sri Radha-Madhava is maintained by a trust headed by H. H. Indradymna Maharaj.

Sri-Sri Radha-Madhava will be giving darshan in the Krishna-Balaram temple until Rasa Purnima on the sixth of November.

For more information see:

<http://www.chhotiradhamadhava.com/web/>

<https://www.facebook.com/radha.madhava.chhoti>

<https://www.facebook.com/notes/madhavananda-n-krishnakund/bhaktivinodes-deities-visit-iskcon-vrindavan/10152577084724340/>



জয় রাধা মাধব, জয় কুঞ্জ বিশারী
গোপী জন বল্লভ, জয় গিরিবরধারী।
যশোদা নন্দন, বজজনরঞ্জন,
যমুনা তীর বনচারী।

* Andul > Choa > Chaura > Narail

* MADHAV RAM DUTTA (# 16 Andul, চোয়া - Choa)

Krishnananda of the 16th century had two sons, Madhav Ram (# 16) and Kandarpa Ram (# 16). We know from discussions in the previous pages that Krishnananda passed on to Kandarpa Ram (# 16) ... *the younger son* ... all possessions and responsibilities of the zamindari estate, renounced everything, and settled down in the holy city of Puri to lead a pious life.

As indicated in Atul Krishna's **আমার শামের কথা**, Madhav Ram ... *the elder son* ... moved to Choa. Normally the elder son is expected to inherit the responsibilities of the zamindari if the father decides to abdicate, but that did not happen. So, either Madhav Ram had already left for Choa before Krishnananda took sanyas, or Madhav Ram went away to Choa later because his father had unjustly left nothing for him. In either case, Madhav Ram decided to seek his fortune by going far away to Choa in Murshidabad District... about 180 km away from Andul.

১৫। ক্রিষ্ণনন্দ
১৬। মাধবরাম (চোয়া)
১৬। কন্দর্পরাম (আন্দুল)

আমার শামের কথা
by Atul Krishna Dutta Chowdhury
pub. 1944, p54



16th century:
Madhav Ram Dutta moves from Andul to Choa

* Why did Madhav Ram go so far? Maybe the answer lies in the information provided by this book extract. A new town in the 16th century founded by the Mughals; which eventually became Bengal's capital, would provide good jobs with the administration.

Murshidabad was part of the kingdom of **Gaur** in the 12th century. The town, originally called **Maksudabad**, is said to have been founded by the **Mughal emperor Akbar** in the 16th century. In 1704, **Murshid Quli Khan**, then *diwan* and later governor of Bengal, shifted Bengal's capital from **Dhaka** to Maksudabad and changed its name after his own. It continued to be the capital of Bengal under the British until 1790. The city has many important his-

Historical Dictionary of the Bengalis - By Kunal Chakrabarti, Shubhra Chakrabarti
pub. 2013

There is even a "Duttpara" in the suburbs of Murshidabad today; probably indicative of some descendants of Madhav Ram still living in that region. The "Chowdhury" title being associated with ancestral zamindari system of the past may have been dropped in the 16th or 17th century itself.

| Locality/Village | Duttpara |
|------------------|------------------------------|
| Pincode | 742302 |
| Post Office | Daulatabad S.O (Murshidabad) |
| Town/Taluk | Murshidabad |
| District | Murshidabad |

Kedarnath's Dutta Vansa Mala -II references of Madhav Ram's two sons, Radha Kanta and Raghav Ram. Radha Kanta's descendants are probably listed in pages 72-100, and Raghav Ram's descendants in pages 100-101.

On p99 of Radha Kanta's ancestry list, a descendant named "Dharanikanta" is mentioned with the word "**Katlamari** (কাতলামারি)" referenced next to his name. It is interesting that there is a place called "**Katlamari**" about 40 km north-east of Choa, while Choa itself is about 30 km south-east of the capital city Murshidabad.

The above information definitely confirms that Madhav Ram and his descendants settled down in the Murshidabad region.



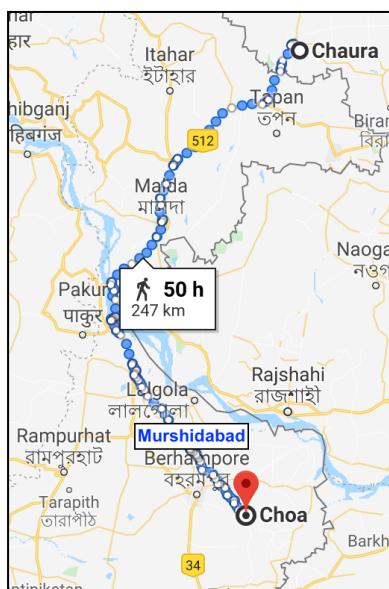
* MADAN GOPAL DUTTA (Chaura, Naral) and THE NARAL RAI FAMILY

III.—THE NARAL RAI FAMILY.

THIS ancient Kayastha family which has always been well-known for its liberality for establishing Hindu temples, constructing roads, digging tanks, &c., is descended from Purushottam Datta, who first lived at Bali, a village adjacent to Howra and then at Chaura near Murshidabad whither he removed to avoid the constant oppressions of the Mahrattas. From Chaura, Madan Gopal (with whom the prosperity of the family began) came and settled at Naral.

The Modern History of the Indian Chiefs, Rajas, Zamindars, &c:
The native Aristocracy Gentry, 1881, p318, by Lokanātha Ghosha. ...
partial extract

The *Bargis* ... Maratha horsemen ... plundered the western part of Bengal in the 18th century from 1741 to 1751AD. While it is known that some places like Hoogly area and Andul were attacked, no documents mention Bally as being a target. Mishra's book on Bally's history does not mention any Bargi attack.



Purushottama Dutta (# 1), the patriarch of our family never lived at Bally. After he arrived in the **10th century** from Kannauj to Gaur at the invitation of King Adisura, he very likely settled down at Mallapur in Birbhum District. He also never went to Chaura.

There was no Maratha oppression during his time. So, the information in the book extract at the right is false.

ଶ୍ରୀଲୀ ଅଷ୍ଟାଦଶ ଶତାବ୍ଦେବ ପ୍ରାବଳ୍ଯେ ପୁକ୍ଷୋତ୍ତମ ବଂଶୀୟ ମଦନ
ଗୋପାଳ ଦ୍ୱାତର ବାଲୀ ଛାଡ଼ିଯା ମୁଖିଦାବାଦ ହଇୟା ସଞ୍ଚୋରେ ଗିଯା ନଡାଇଲେ
ବାସ କରେନ । ତାହାର ଏକ ଉତ୍ତରାଧିକାରୀ ଏବାବ ସରକାର ହଇତେ
“ରାୟ” ଉପାଧି ପାଇୟା ଉତ୍ତା ବଂଶଗତ କରେନ । ଏହି ବଂଶି ନଡାଇଲେର
ଶ୍ରୀରଥାତ ଜମିଦାର ବଂଶ ହଇୟାଛିଲେନ ।

ବାଲୀଗ୍ରାମେର ଇତିହାସ - History of Bally Village", p46, by Nalin Chandra Mishra. Published Bengali Year 1389 at Sipra-Sukla Press of Bally, Howrah.

Mishra has selectively picked up some information from Lokanatha Ghosha's text about Madan Gopal Dutta moving from *Bally* to *Jessore* via *Murshidabad* ... which is not backed up by any other valid information source. Since our data on Bally descendants is limited, we cannot confirm whether Madan Gopal Dutta was a Bally descendant in the 18th century.

However, there is no logical reason as to why a descendant from Bally would leave home in the 18th century in fear of *Bargis*, and move 200 km away to Murshidabad where the *Bargis* were very active at that time as well.

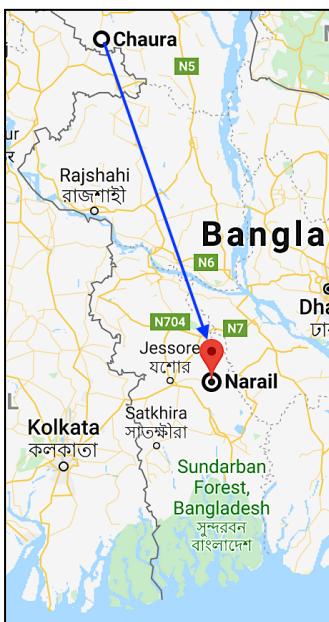
So, while it is true that a descendant of Purushottama Dutta by the name of Madan Gopal Dutta did live in Chaura in the 18th century; he must have moved to Chaura from the Murshidabad area (Choa) ... not from Bally.

Why? Because, in 1741 the *Bargis* attacked and looted the capital city of Murshidabad; even sacking the house of the rich Marwari banker, Jagat Seth (ref: <https://scroll.in/article/776978/>). Choa may have also been attacked due to its proximity to the capital city of Murshidabad.

Chaura is in present-day Dinajpur district of Bangladesh; about 240 km north-east of Murshidabad city. The *Bargis* were targeting zamindars because they could extract money from them, and their region of action was west of River Bhagirathi. Chaura was safe since it was located far-east of Bhagirathi. The zamindars of Rajshahi, **Dinajpur** and Nadia were not affected by Maratha attacks (ref: p84, "Murshidabad under the Nawabs of Bengal - 1704-1757 research thesis ... Chakraborty, Suparna ... Department of History, North-Eastern Hill University, 2014)

If Madan Gopal Dutta came from Choa in the 18th century to avoid the *Bargi* menace, it is quite reasonable to assume that he was a direct descendant of 16th century Andul's Madhav Ram Dutta Chowdhury.

Madan Gopal Dutta faithfully served the Nawab of Murshidabad, acquired immense wealth by trading, and later moved to **Narail (Naral)**. His great-grandson Kali Sankar received the title of "Rai" from the Nawab of Murshidabad, after which the family started using "Rai" as surname instead of "Dutta." Later, Kali Shankar Rai moved to Naral. In the following page, for the sake of better readability & clarity I have typed in Lokanatha Ghosha's narrative of the Naral Raj Family and its descendants.



18th century:

Madan Gopal Dutta moves from Chaura to Narail

19th century:

Madan Gopal's descendant, Kali Shankar awarded "Rai" title by Murshidabad Nawab; later moves to Narail ... family becomes known as "Narail Rai Family". Narail is about 61 km east of Jessore town.

Rai Kiran Chandra, Rai Bahadur (1910), Zamindar of Jessore; belongs to the Narail family who are privileged to have twenty retainers; b. 1869; among his works of public utility are Narail Victoria College, Narail Charitable Dispensary, Bathing Ghats at Cossipur and Mirzapur (United Provinces); a Commissioner of the Cossipur and Chitpur Municipality and Honorary Magistrate of the Sealdah and Barnajone Benches. Address: Narail, Jessore, India.

The Indian Biographical Dictionary (1915)
by C. Hayavadana Rao

THE NARAL RAI FAMILY

This ancient Kayastha Family which has always been well-known for its liberality for establishing Hinda temples, constructing roads, digging tanks, etc., is descended from Purushottam Datta, who first lived at Bali, a village adjacent to Howrah and then at Chaura near Murshidabad whither he removed to avoid the constant oppressions of the Mahrattas. From Chaura, Madan Gopal (with whom the prosperity of the family began) came and settled at Naral.

Madan Gopal served for a long time the Nawab of Murshidabad, and acquired immense wealth by trading, and his grandson, Rup Ram Datta, first obtained a lease of land at Jessore from the Raja of Nator who had appointed him as his Agent at the Nawab's Court. In 1803, Rup Ram Datta died leaving two sons, Kali Sankar and Ramnidhi. Kali Sankar received the title of Rai from the Nawab of Murshidabad, which the family now uses instead of their surname "Datta."

Kali Sankar Rai increased his ancestral estates by becoming a farmer of the Bhusna Zamindari under the Raja of Nator, and at the same time purchasing several of his Zamindaries, viz., Telihat, Binadpur, Rupapat, Kalia, and Poktani, which were sold after the Permanent Settlement for arrears of revenue. Since the year 1800, Kali Sankar Rai though in a position to pay from his Benami estates remained wilfully for some years in jail on account of the arrears of Government revenue due on his Bhusna Zamindari, but he was subsequently released on an amicable settlement by which the Government remitted a portion of the debt. After this occurrence Kali Sankar Rai lived at Naral with his two sons. Ram Narayan and Jaya Narayan, who died during his lifetime. In 1820, he went to Benares where he purchased several Zamindaries, and died in 1834, leaving his grandsons, i.e., the sons of Ram Narayan and Jaya Narayan to inherit his splendid estates. Soon after the death of Kali Sankar Rai, the whole of the family estates was divided amongst Ram Ratan Rai, Hara Nath Rai and Radha Charan Rai, sons of Ram Narayan Rai (the representatives of the Senior Branch of the family) and Durga Das Rai and Guru Das Rai, sons of Jaya Narayan Rai (the representatives of the Junior Branch of the family).

Ram Ratan Rai, the head of the Senior Branch of the family, had greatly increased his ancestral property, and obtained a three-fourth share of the Mahmudshahi Zamindari. He died in 1860, leaving two educated sons, Babus Chandra Kumar Rai and Kali Prasanna Rai.

Hara Nath Rai, brother of Ram Ratan Rai, laid out a large sum of money in constructing a road from Naral to Jessore for which and other acts of liberality the title of "Rai Bahadur" was conferred on him by Government. He died in 1868, leaving one son, Babu Kali Das Rai, and one grandson Babu Upendra Narayan Rai, son of his eldest son, who predeceased him.

Radha Charan Rai, the youngest brother of Ram Ratan Rai, left two promising sons viz., Babus Jogendra Chandra Rai and Pulin Bihari Rai.

The present members of the Senior Branch of the Naral Family hold Zamindaries in the Districts of Nadiya, Pabna, Faridpur, Hughli, 24-Pargannaf, Backerganj, and Benares, in some of which they have Indigo factories, and their family houses are situated at Naral and at Cossipur near Calcutta. They maintain a school and a charitable dispensary at Naral for the public good.

Durga Das Rai, the head of the Junior Branch of the Naral family, died childless. Guru Das Rai, brother of Durga Das Rai, has left an intelligent son, named Babu Govinda Chandra Rai, who holds Zamindaries in Jessore, Faridpur and other places.

The Modern
Rajas,
The native
p318, by

History of the Indian Chiefs,
Zamindars, &c:
Aristocracy Gentry, 1881,
Lokanatha Ghosha

Andul > Jala Kendua: Kandarpa Ram Dutta Chowdhury

* Andul > Jala Kendua
 * KANDARPA RAM DUTTA CHOWDHURY (# 16)

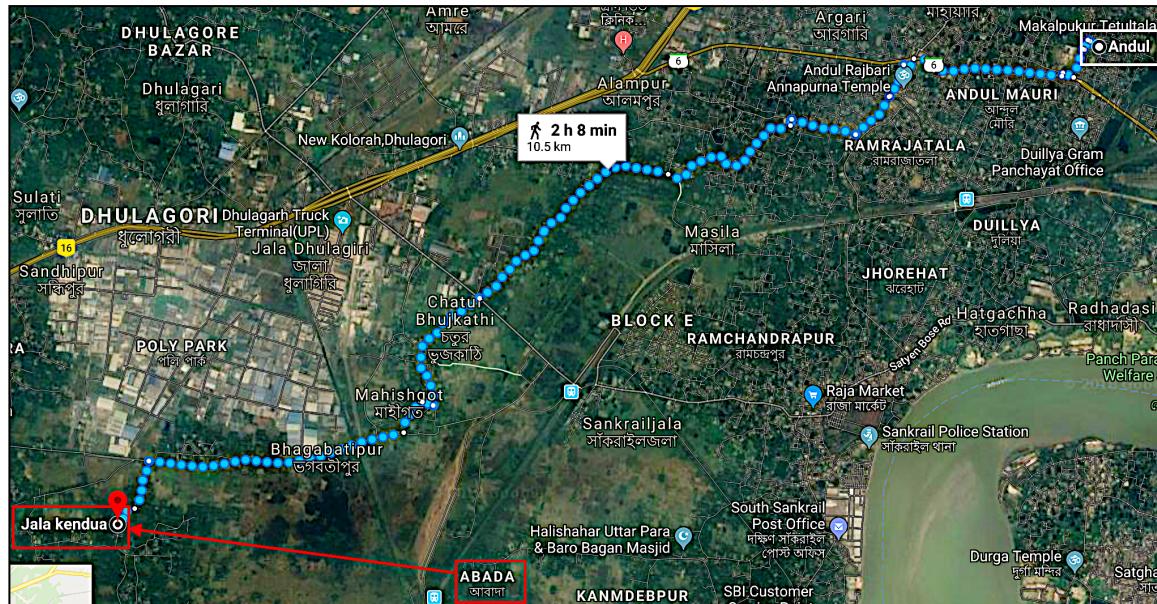
কন্দর্পরাম অতি ঘোগাতার সহিত রাজকার্য সম্পন্ন করিতেন। আন্দুলের দুই ক্রোশ দক্ষিণে সুগভৌর জলবেষ্টিত ধীপাকার সুবিস্তৃত ভূখণ্ড তাহার ঘনকে আঙুষ্ঠ করায় তিনি তথ্য একটা সুন্দর নগর স্থাপন করিয়া তাহার নাম কন্দর্পনগর রাখিয়াছিলেন। সেই সুগভৌর অসম ক্রমে ভূমি ভোকাই একটি হইয়া এক্ষণে বিস্তৃত বিলুপ্তে পরিণত হইয়াছে। কন্দর্পনগর “কেন্দো” বা “কেন্দু” নাম আপ্ত হইয়াছে; ইহার অর্ধে ক্রোশ পূর্বে বেঞ্চল নাগপুর রেল কেং “আবাদা” নামে টেক্সেন খুলেয়াছেন। কন্দর্পরামের তিন পুরু, বামশরণ, গোবিন্দশরণ ও হরিশশরণ।

কলিকাতার ইতিহাস (Kolikata Itibritto), 2nd edition - pub. 1981 AD, p87
 by Pran Krishna Dutta

now known as "Kendo (কেন্দো)" or "Kendu কেন্দু" ... the map shows it as "Jala Kendua (জল কেন্দুয়া)". The Bengal Nagpur Railway (BNR) eventually opened a new station "Abada (আবাদা)" ... about half a Krosh to the east.

Kandarpa Ram used to administer his zamindari with great efficiency. At a distance of about 2 Krosh (ক্রোশ) south of Andul ... one Krosh being about 3 km ... there used to be a large stretch of land surrounded by a deep stretch of water. The place appealed so much to Kandarpa Ram that he decided to acquire the area and have a new town called "Kandarpa Nagar (কন্দর্পনগর)" built at that place.

However, water levels gradually rose to get transformed into a lake. Kandarpa Nagar underwent changes to its name;



Note: During my college days, I used to commute by train between Howrah and Kharagpur during weekends and vacations. Mail and Express trains would **not** stop at Abada, but passenger trains would.

I used to wonder why the Abada station ever got built? No dwellings or any signs of life could be seen anywhere around the station or in the horizon. When passenger trains stopped, there would be no more than one or two living beings on the platform.

I never knew that this remote railway station was meant to serve a town built by one of my ancestors !!!

Ram Sharan Dutta Chowdhury and his Sons

* RAM SHARAN AND HIS SONS

This section provides a timeline of events related to Ram Sharan Dutta Chowdhury (# 17 - Andul) and his sons, especially Kashiswar Dutta Chowdhury (# 18 - Andul) who did much to recover the family's glory with the help of Mughal Prince Khurram ... the future Emperor Shah Jehan ... after all was lost due to atrocities and plunder orchestrated by his uncle Gobinda Sharan after disagreements with Ram Sharan.



Old Mughal Painting, circa 1590

Ram Sharan Dutta Chowdhury and his Sons

| year AD | Timeline: Ram Sharan to Kashiswar |
|---------------------|---|
| 1548 | Ram Sharan's birth year - Assumed as 2 years older to Gobinda Sharan. |
| 1550 | Gobinda Sharan's birth year - Based on a document found at Bangiya Sahitya Parishad library. |
| 1560 | Todar Mal becomes Akbar's Finance Minister. At various times, he manages Akbar's Mint at Bengal. Passed away in 1589. - see Wikipedia on Todar Mal |
| 1568 | Estimated year when Ram Sharan (around 20 years old) starts Durga Puja in an <i>Atchala</i> structure with a hay roof; somewhere on the bank of river Saraswati in Mahiari. Present-day family members got this information from their elders. |
| Between 1579 & 1584 | <p>Disagreements and quarrels occur between Ram Sharan and his younger brothers Gobinda Sharan & Hari Sharan.</p> <p>Mughal Emperor Akbar's finance minister Raja Toder Mall visits Bengal; seeks person skilled in land-mapping & survey. Gobinda Sharan gets government post of আমিন (<i>Amin</i>) under Todar Mal; soon gets promoted to সদর আমিন (<i>Sadar Amin</i>). Emperor Akbar awards him property at Badar Rasa which subsequently develops into Gobindapur.</p> <p>Hari Sharan moves to Barada, Muragachha Pargana (near present-day Diamond Harbour).</p> |
| 1587 | Assumed year when Gobinda Sharan misuses government job, by increasing Ram Sharan's tax dues, and having the Andul estates plundered by his men. Even the family's deity of worship was taken away. |
| 1592 | Prince Khurram's (future Emperor Shah Jehan) birth year. - see Wikipedia. |
| 1606 | Ram Sharan passes away. Assumption based on valid information that he died before Kashiswar was born. |
| 1607 | Kashiswar's birth year ... since he was 17 years old when he met Prince Khurram in 1624 ... see below. Kashiswar was born at his maternal grandparents' house in বৈদ্যবাটী (<i>Baidyabati</i>) village of Hugli District. |
| 1622 | Prince Khurram starts rebellion against his father, Emperor Jehangir. |
| 1623 | Prince Khurram visits Odisha, just after rebellion against his father. according to the <i>Madala Panji</i> (ମାଦଳା ପାଞ୍ଜି - Jagannath temple chronicles). - see Wikipedia on History on Odisha. His rebellion also extends to Bengal and Bihar - see "The Princes of the Mughal Empire 1504–1719", by Munis D. Faruqui, p208. Prince Khurram secures Bengal in 1624. ... several references. |
| 1624 | <p>Kashiswar (17 years old) meets Prince Khurram (32 years old), at the bank of Saraswati River when the latter was on his way to Saptagram by boat. Year looks reasonable, based on the 1623 information above.</p> <p>Kashiswar recovers some of his family's ancestral estate with Prince Khurram's help, and probably moves with mother from maternal grandparents' house to paternal place (present-day Mahiari region of then Andul).</p> |
| 1628 | Prince Khurram becomes Shah Jehan, the 5th Mughal Emperor after Jehanjir passes away in 1627. |
| Between 1630 & 1640 | Entire family shifts to present-day Andul proper. Kashiswar, with help of his elder brothers, builds palace with a concrete <i>Durga Dalan</i> where the family's Durga Puja once started by his father in 1568 AD was continued. |
| mid-17th century | Kashiswar dedicates new temple to family deity শ্রী শ্রী কাশীশুর জিউ (<i>Sri Sri Kashiswar Jiu</i>); the বাণলিঙ্গ (<i>Banalinga</i>) he found while bathing in the Saraswati River. |
| 1929 | Chaudhury <i>Durga Dalan</i> collapses, and is re-built by descendants. |

Ram Sharan Dutta Chowdhury and his Sons

References:

গোবিন্দপুরের উৎপত্তি হয় নাই। রাজা টোডরমল আকবর বাদশাহ কর্তৃক দেখে বিদ্রোহ-দমনের জন্ম। ১৫৭৯ খ্রি প্রেরিত হইলে আল্মুল নিবাসী কায়েছে শহর কলুনোভ গোবিন্দশরণ তাহার অধীনে আমিরের কস্তুর নিয়ন্ত হইয়া থাকে সন্তুষ্ট করিলে কয়েক বৎসর পরে রাজা মানসিংহ কর্তৃক রাজা টোডরমলের ইচ্ছাক্রমে বাবৰাকপুরের মধ্যে কিছু ভূমি সম্পত্তি লাভ করিয়া নামে গোবিন্দপুর প্রত্ন করেন। মহাজ্ঞা গোবিন্দশরণের জন্মকাল মানিক ১৫৫০ খ্রি এবং গোবিন্দরামের জন্মকাল আমরা প্রবেশ করিব।

Reference 1: Book (name unknown) from Bangiya Sahitya Parishad Library

1550 AD: Gobinda Sharan's birth year

1579 AD: Gobinda Sharan gets Amin job

১৮ কাশীশ্বর—পিতার মৃত্যুকালে কাশীশ্বর মাতৃগর্ভে ছিলেন ইহা পূর্বে বলা হইয়াছে। যখন তাহার বয়স ১৭ বৎসর তখন সদ্রাট জাহাঙ্গীরের পুত্র সাজাহান উত্ত্যু হইতে ফিরিবার সময় সন্তুষ্ট পরিদর্শন জয় সরস্তী নদীর মধ্যে দিয়া বজরা ঘোগে গমন করিতেছিলেন।

Reference 3: আমার গ্রামের কথা - Amar Gramer Katha by Atul Krishna Dutta Chowdhury, p19

Kashiswar - 17 years old meets Prince

রামশরণের হয় পুত্র ১—মহেশচন্দ্র, শিবরাম, জগন্নাথ, পদ্মবিংশ্টী, পরমটান্দ ও কাশীশ্বর। পিতার মৃত্যুকালে কাশীশ্বর মাতৃগর্ভে ছিলেন। যাহারা সাধারণ ছিলেন নিতৃশ্রাদ্ধের ব্যয়নির্বাহ করিতে গিয়া তাহারা সম্পূর্ণরূপে নিঃশ্বাস হইয়া পড়েন। দেবোন্তর ভিন্ন অন্য সমস্ত সম্পত্তি দেই সময় বিচ্ছীত হইয়া যায়।

Reference 4: আমার গ্রামের কথা - Amar Gramer Katha by Atul Krishna Dutta Chowdhury, p19

Kashiswar was still in his mother's womb when Ram Sharan passed away. Due to major expenses incurred during funeral rites, the family went bankrupt except for Debottor property (দেবত্তর সম্পত্তি) reserved for the deity.

The annexation of Bengal followed almost as smoothly. Leaving Muhammad Taqi behind as governor of 'liberated' Orissa and honoured with the title *Shah-Quli-Khan*, Shah Jahan pressed on into the empire's north-eastern corner. The decisive battle for Bengal on 20 April 1624 was the first major victory secured by Abdallah Khan Firoz-Jang – replacing Raja-Vikramaditya as Shah Jahan's commander-in-chief. Jahangir's

Reference 6: Shah Jahan, p208 - by Fergus Nicoll, pub 2009: 1624 AD: Bengal under Prince Khurram

১৬ (১) রামশরণ (২) গোবিন্দশরণ ও (৩) হরিশরণ—কন্দর্গুমের এই তিনি পুত্রের মধ্যে পিতৃ সম্পত্তি লইয়া ভীষণ মনোমালিয়া সংঘটিত হয়। এই কারণে মধ্যম গোবিন্দশরণ আনন্দলের বাটী ত্যাগ করিয়া “বদর রসা” নামক চরে (কলিকাতার দক্ষিণে) নিজ বাসস্থান স্থাপন করেন। সেই হইতে এইস্থান “গোবিন্দপুর” নামে বিখ্যাত। ইনিই হাটখোলার প্রসিদ্ধ দক্ষতাটির অর্থম পুরুষ। কনিষ্ঠ হরিশরণ রাজকার্য লইয়া মুড়াগাছা পরগণায় বরদা নামক স্থানে গিয়া বাস করেন। জ্যেষ্ঠ রামশরণ আনন্দলেই রহিয়া গেলেন।

১৬০৪ খ্রি অব্দে রাজা টোডরমল আকবর বাদশাহের নববিজিত বাংলা, বিহার ও উত্তিয়া প্রদেশের রাজস্বসচিবকালে প্রেরিত হন। এই সময়ে গোবিন্দশরণ রাজা টোডরমলের অধীনে চাকুরি গ্রহণ করেন। তখন তিনি জ্যেষ্ঠ প্রাতা রামশরণের অত্যাচারের প্রতিশোধ লইবার বিলক্ষণ সুযোগ পাইলেন। তিনি এই সূত্রে রামশরণের সরকারি রাজস্ব অসম্ভব বৃদ্ধি করাইয়া দিলেন। এবং বাদশাহী দৈন্য ও পাইক পাঠাইয়া আনন্দলের সমস্ত সম্পত্তি লুঠ করাইয়া স্বাগত গোবিন্দপুরের শোভা বর্ধন করেন। এইসঙ্গে তিনি কুলবিগ্রহও লইয়া যান। তৎকালে কুলবিগ্রহ অতি আদরের ও মূল্যবান বস্তু ছিল। এখনকার মত তাহারা বিগ্রহকে নিঃগ্রহের চক্রে দেখিতেন না।

Reference 2: আমার গ্রামের কথা - Amar Gramer Katha by Atul Krishna Dutta Chowdhury, p17, 18

1584 AD: Disagreements, Todar Mal, GS & HS move out, etc.

But by November 1623, Khurram had been driven to the border between Orissa and Golkonda. At that point, the prince commanded a tired and worn-out force that ranged from four to six thousand cavalry and ten to twelve thousand infantry and camp followers. However, benefiting from the paralysis or indifference of the most senior Mughal generals who were supposed to have opposed him, Khurram established his authority over both Orissa and Bengal within a matter of months.

Reference 5: The Princes of the Mughal Empire 1504-1719
by Munis D. Faruqui, pub 2012, p208:
1623-1624 AD: Prince Khurram in Bengal

Ram Sharan Dutta Chowdhury and his Sons

বর্তমান আছে। কিন্তু মগ ও পটুঁগীজিরদিগের হস্তে তাঁহারাও বার বার লালিত
হইতেন, শেষে উঁহাদের পুত্র-পৌত্রদের সময় ১৭৪১ খ্রি: বর্গীয়া আসিয়া তাঁহাদের
ব্যথাসর্বস্ব লুণ করিয়া লওয়ায়, অনেকেই কলিকাতার পলাইয়া আসেন।
কাশীখোরের নিজ জেষ্ঠ ভাতা পরমচান্দ চৌধুরীর পোতা বিনোদবিহারী কলিকাতায়
আসিয়া হাটখোলায় গোবিন্দশরণের পোতা রামজীবন মন্দিরের বাটীতে বাস
করেন। গোবিন্দশরণের পোতেরা অবৈকে কোম্পানির অধীনে চাকুরী

Reference 7: কলিকাতার ইতিবৃত্ত - Kolikatar Itibritta p85
by Pran Krishna Dutta

1741 AD: Binod Behari, Param Chand's grandson, took refuge at the Hatchkola home of Ram Jeevan, Gobinda Sharan Dutta's grandson.

গোবিন্দশরণ কেবল জ্যোতির খাজনা বৃক্ষ করিয়া ক্ষান্ত হন নাই, করিয়াম
লিখিয়াছেন, ‘ঘাজা গোবিন্দ মন্ত পারীজ্ঞ গ্রাম হইতে বিবিধ সম্পত্তি আনিয়া
স্বামৈরের শোভা বৃক্ষ করিয়াছিলেন’। আন্দুলের চৌধুরীবংশেও কুনা যায়, তিনি
বাদশাহের সৈঙ্গিকের সাহায্যে আন্দুল লুণ করিয়া বিবিধ সম্পত্তি সহ
কুলবিগ্রহকে লইয়া যান। পরে রামশরণ “রাজ রাজেশ্বর” নামক বিগ্রহ স্থাপন
করেন, এখন ডিনিই আন্দুলে আছেন। আবরা পুরে বলিয়াছি, আন্দুলের
অপর নাম “পারীজ্ঞ গ্রাম”।

এক্ষেত্রে আন্দুলের চৌধুরীবংশের অবস্থা বর্ণনা করিতে অস্ত্র হইয়। একে
সর্বস্ব লুটিত হইল, অগ্নিকে অভিযোগ হইয়ে খাজনা বৃক্ষ, তচপরি উড়িয়ার
পাঠানেরা ও আগ্রাকানের মগেরা আনিয়া প্রায়ই উপসর্ব করায় রামশরণ বিশেষ
বিপদগ্রস্ত হইয়া প্রাণত্যাগ করেন। তাঁহার ছয় পুত্র, মহেশচন্দ, শিবরাম, অগ্রবাণু,
গীবর্তী, পরমচান্দ ও কালীখৰ। পিতার যুক্তুকালে সন্দর্ভিত কালীখৰ
মাতৃগতে ছিলেন। যাহারা সাবাঙের হইয়াছিলেন, তাঁহারা পিতৃশ্রান্ত সম্পত্তি
করিয়া এমন নিঃস্ব হইয়া পড়িলেন যে, ছয়ীদারী রক্ষা করা ভার হইয়া উঠিল।
অগত্যা দেবোত্তর ভির অপর সম্বন্ধ জয়ী হস্তান্তর হইয়া গেল।

তথায় নৃতন কুলবিগ্রহ “৩রাজরাজেশ্বর” নারায়ণ শিলা
পুনঃ প্রতিষ্ঠা করেন। কারণ তাঁহার স্বর্গীয় পিতৃদেব
৩রামশরণের সময় তাঁহাদের কুলদেবতা তাঁহার খুন্নতাত
মহাশয় গোবিন্দপুরে লইয়া যান। অতঃপর কাশীখৰ
নিজ নামধেয়ে ৩কাশীখৰ শিব প্রতিষ্ঠা করিয়া কুল-
প্রথাচুর্যায়ী উক্ত দেবতারও সেবার জ্যো “শ্রীশ্রীকাশীখৰ-
দেবত্তর” নামে কিছু দেবোত্তর সম্পত্তি নির্দিষ্ট করিয়া দেন।

Reference 9: আমার গ্রামের কথা - Amar Gramer Katha
by Atul Krishna Dutta Chowdhury, p21

Kashiswar establishes Raj Rajeshwara Shaligram as the family deity for worship, since his uncle Gobinda Sharan had taken away the family deity to Gobindapur. Subsequently Kashiswar also established Shri Kashiswar Shiva.

Reference 8: কলিকাতার ইতিবৃত্ত - Kolikatar Itibritta p88
by Pran Krishna Dutta

[1] After Gobinda Sharan had the family deity taken away during the loot of Andul with the help of the Mughal Emperor's guards, Ram Sharan later on established the Raj Rajeshwara Shaligram as the family's deity for worship.
[2] After Ram Sharan passed away, his elder sons carried out the funeral rites and lost almost all resources such that the zamindari was in peril. Only the Debottar properties could be retained; everything else was gone.

Reference 10: * Family of Parvati Charan, 4th son of Ram Sharan Dutta Chowdhury

The following text is based on a narrative provided by a family member.

Balaram, descendant of Parvati Charan, left Andul during the Bargi attacks around 1750 AD. Balaram's son, Ramgobinda, subsequently established the family's zamindari at Chaulkhola in present-day South 24 Parganas district around 1785 AD.

Stories handed down from ancestors describe how Chaulkhola initially used to be mostly jungle land with tigers prowling around. Gradually the family fortunes enabled building a 3-storey mansion with attached Thakur Dalan (for annual worship of Goddess Durga). Ponds, farmlands, and even a prison cell for criminals were constructed. Animal sacrifice symbolizing destruction of evil used to be prevalent ... no longer now ... though the ritual is still followed by using dolls made of rice and vegetables.

For protecting their estate, the Zamindars had their own army; a family of fighters mostly with Samanta as surname. Even today, Chaulkhola has a locality called Satpara (সাঁতপাড়) ... the name derived from Samantapara; locality of the Samantas.

Hardly any descendants live in Chaulkhola now, and practically nothing remains of the family estates. There is a Thakur Dalan, but it is recently built ... not the original. Descendants worship Goddess Chandika at home.

* YEAR FOR START OF RAM SHARAN'S DURGA PUJA



Plaque at Andul's Durga Dalan

The plaque at Andul's Durga Dalan says that Ram Sharan started the ancestral Durga Puja in 1016 BS (1609 AD). Unfortunately, the mentioned year is inaccurate by a very wide margin.

Reference 1 fixes 1550 AD as Gobinda Sharan's birth year. We will assume that Ram Sharan was two years older than Gobinda Sharan; quite probable ... considering that they quarreled vigorously as siblings with marginal difference in age generally do. So, we assume **1548 AD** to be Ram Sharan's birth year.

Taking into consideration the above-documented **References 3, 5, and 6**, it is clear that the 17-year old Kashiswar met Prince Khurram in 1624 AD to request help recover what his uncle took away from Andul. Using this valid information, $(1624-17) = 1607 \text{ AD}$ logically works out to be Kashiswar's birth year.

Since Kashiswar was still in his mother's womb when his father Ram Sharan passed away ... see **Reference 4** ... 1606 AD can be assumed to be the year when Ram Sharan passed away.

So, accepting 1606 AD as the year when Ram Sharan passed away, 1609 AD (or 1016 BS) **cannot** be the year when he started the Durga Puja. Therefore, in our Timeline analysis, we have reasonably assumed **1568 AD** to be the year when Ram Sharan started the Durga Puja; i.e. when he was about 20 years old.

* RAM SHARAN DUTTA CHOWDHURY (# 17 - Andul)

After Kandarpa Ram (# 16) passed away, his eldest son Ram Sharan (1548-1606 approx.) tried to manage the zamindari to the best of his ability. For sometime the fortunes of the family looked promising. Ram Sharan initiated the family's annual Durga Puja inside an Aatchala (আটচালা) structure made of hay, at Mahiary in circa 1568; undoubtedly his puja was one of the oldest in Bengal. See chapter "Durga Puja".



typical আটচালা

However, serious disagreements between Ram Sharan and his brothers ... Gobinda Sharan and Hari Sharan ... concerning property matters destroyed the peace & well-being of the family. See **Reference 2**.

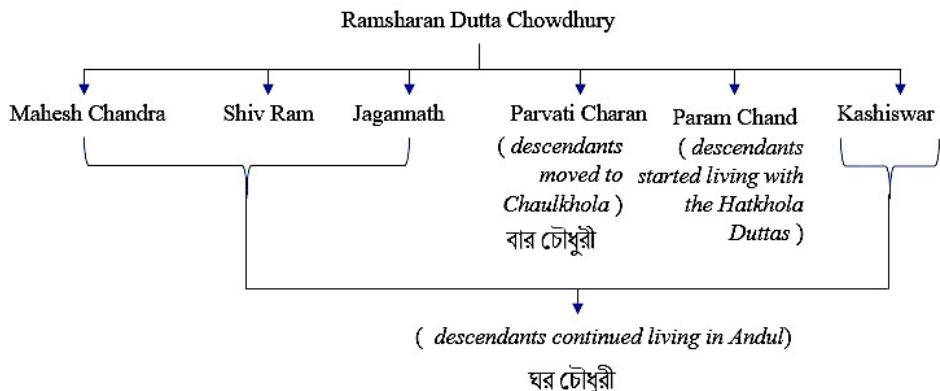
Gobinda Sharan got a job offer as Land Surveyor i.e. "Amin (আমিন)" under Raja Todar Mal, Emperor Akbar's Finance Minister, so he left Andul and eventually settled down at a place called **Badar Rasa** (বদর রসা) that subsequently became known as **Gobindapur**. To take revenge on his elder brother, Gobinda Sharan used his influence to increase the estate taxes due from Ram Sharan. He also organized the plunder of Ram Sharan's belongings so as to adorn his own home at Gobindapur. Even the family deity was taken away. Hari Sharan also left Andul, and settled down at a place called "**Barada**" in Muragachha Pargana which used to be one of the 24 Parganas.

The loss of family deity was eventually made up by establishing a new **রাজ-রাজেশ্বর শালিগ্রাম** (*Raj-Rajeshwar Shaligram* ... natural stone symbol of Lord Narayana); there being a difference of opinion between authors of our ancestral history as to whether it was Ram Sharan or Kashiswar who established the *shaligram* ... see **References 8 and 9**. Pran Krishna writes that it was Ram Sharan, while Atul Krishna indicates that it was Kashiswar. It is preferable to be in agreement with Pran Krishna's narrative about Ram Sharan being the one who established the new *Raj Rajeshwar Shaligram*. Why? ... because during those days it was morally unacceptable for a respectable Hindu family to be without a family deity (কুলবিশ্বাস) for daily worship. Therefore, Ram Sharan had to quickly find a replacement of the family deity for the sake of honor.

However, the financial situation of the family had become very critical. The elder sons tried to pay off the heavy debt arising out of the losses, as well as due to expenses incurred in carrying out their father's funeral rites. Most of the property had to be sold; only the Debottor (দেবোত্তর) endowments for the worship of Ma Durga were spared. Ram Sharan's troubles were further magnified as he had to protect his property from attacks by Pathans and Maga (মগ) dacoits. Due to such a pathetic situation, even the new family deity could not be properly taken care of resulting in its loss as well. He suffered considerable lack of self-esteem; could not recover from the shock, and passed away.

Kashiswar Dutta Chowdhury

Ram Sharan had two wives. Mahesh Chandra, Shiv Ram, and Jagannath, ... three sons from the first wife remained at Andul after their father passed away. Kashiswar, son from second wife, was not yet born.



Ram Sharan's second wife was expecting, so she was at her parents' home in Baidyabati village of Hooghly District where Kashiswar was born. His maternal uncle taught him Arabic, Farsi, Sanskrit, and Bengali. Hearing about the glory of his paternal ancestry from his mother, he later moved to Andul with her.

Binod Behari, Param Chand's grandson, took refuge at the Hatkhola home of Ram Jeevan (Gobinda Sharan Dutta's grandson) during the *Bargi* attacks around 1741 AD ([Reference 7](#)).

Balaram, descendant of Parvati Charan, left Andul later during the *Bargi* attacks around 1750 AD. Balaram's son, Ramgobinda, subsequently established the family's zamindari at Chaulkhola in present-day South 24 Parganas district ([Reference 10](#)).

Since the descendants of Param Chand & Parvati Charan abandoned Andul during *Bargi* attacks, they are known as **বার চৌধুরী** ("outsider" Chowdhuris), while descendants of Mahesh Chandra, Shiv Ram, Jagannath, & Kashiswar are known as **ঘর চৌধুরী** ("in-home" Chowdhurys) because they stayed back.

Eventually most descendants left Andul, leaving only a few of Jagannath and Kashiswar lineages at Andul's "Chowdhury para".

* KASHISWAR DUTTA CHOWDHURY (#18 - Andul)

In 1624 AD, Mughal Prince Khurram (see [Reference 3 and 6](#)) was traveling by boat along the Saraswati River; returning from Odisha. The boat happened to be in the Saptagram area when the young & handsome 17-year old Kashiswar was sighted by the prince's attendants. He was waiting with an appeal for help written in *Farsi*, describing his ancestral background; how his family was in dire straits because of the evil deeds perpetuated by his uncle Gobinda Sharan. The Prince beckoned Kashiswar, listened to his appeal, and was so moved that he immediately ordered the lost estates to be returned to Kashiswar's family. Kashiswar got back his ancestral properties, and lived happily ever after with all his brothers & family. He re-established the "*Dutta Chowdhury Zamindari*" at Andul in the 17th century. Abandoning his Mahiary home, he had a huge new residence at Andul constructed for the family, with a "*Durga Dalan*" (place for worship).

* SRI SRI KASHISWAR JIU (শ্রী শ্রী কাশীশ্বর জিউ)

Kashiswar Dutta Chowdhury while bathing in the Saraswati River noticed a black-colored stone in the river; seemingly drifting towards him due to the river tide. He picked it up; realizing that it might be a *banalinga* (রাণলিঙ্গ) gifted to him by Lord Shiva himself, so he named it as "Kashiswar Shiva". Kashiswar Shiva and his father's re-acquired Raj-Rajeshwar were worshipped at the same time, but the latter got lost again.



Old pencil sketch by unknown artist, probably an 18th century impression depicting Kashiswar's Durga Dalan with 6 arches (খিলান), only two Shiva temples; for Bisweshwar (circa 1785 AD) & Kashiswar Jiu (circa 1650 AD). Yoke (হাড়িকাঠ) with goat nearby suggests goat-sacrifice rituals during those times. Kashiswar's dalan collapsed in 1929 AD but was re-built by descendants; with positions of dalan and temples transposed.

Kashiswar Dutta Chowdhury



Sri Sri Kashiswar Jiu
(শ্রী শ্রী কাশীশ্বর জিউ)

The pitted marks on the linga indicate it to be a Banalinga (বাণলিঙ্গ) ... of natural origin. The Gauripatta is man-made.

The Lord blessed Bana with 14 crore Shivalingas. Bana thought ... since these Shivalingas would help anyone seeking the Lord's compassion, why not spread these for all to pick up and worship? These, when found in nature, are known as Banalingas.

Banalinga is also a Swayambhu (स्वयम्भू) Linga: "Self-existent mark or sign of God", as it is discovered in nature and not carved or crafted by human hands. Swayambhu means "self-manifested", "self-existing", or "that is created by its own accord" ... see [Wiki](#) for Banalinga and Swayambhu.

Though demon Bana spread his Shivalingas everywhere; in water as well as on land, pundits defined Banalingas to be those found in certain rivers; preferably the Narmada. Swayambhus got defined as those found on the ground.

| | | |
|---|---------------------------------|-----|
| १८-२० सूत्राणि] | कहुं चिमाँशनो-अथरस्तावलोसंवलितः | २६९ |
| यत्र वा कुत्रचिद्देशे लिङ्गं वै पश्चिमासुखम् । | | |
| स्वयम्भुं बाणलिङ्गं वा इतरद्वापि सुन्नते ॥ १९ ॥ | | |
| तत्र स्थित्वा जपेल्लक्ष्यं त्रिपुरोक्तविग्रहः । | | |
| ततो भवति देवेशं त्रैलोक्यक्षोभक्तो नरः ॥ २० ॥ | | |

नित्याषोडशिकार्णवः:
Nitya Shodashikarnava - pub. 1985
Edited by: Vraja Vallabha Dwivedi

Several tantric texts mention three distinct categories of Linga. In one such manuscript of slokas for Shakta Worship (see extract at left), Lord Shiva instructs devotees to do japa of Devi with **Swayambhu** (स्वयम्भू), **Banalinga** (বাণলিঙ্গ), or **Itara** (ইতর - other) that faces the West. (পश्चিমামुखম्).

While most Shivalingas in temples have the *Gauripatta* pointing towards the North, there are exceptions.



Shiva & Tripura Sundari
Marundeeswarar Temple

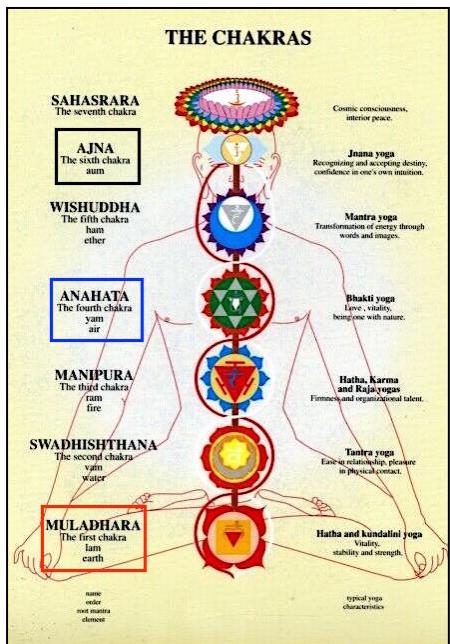
Marundeeswarar Swayambhu Linga in Thiruvanmiyur, Chennai faces the West. People with health problems visit the Lord to pray for restoration of their health. Devi Tripura Sundari faces the South in a separate shrine.

Mahakaleshwar Jyotirlinga of Ujjain is **Dakshinamurti** (दक्षिणामूर्ति), pointing towards the South.



महाकालेश्वर, उज्जैन

* THE CHAKRAS AND LINGAS



According to Rickross responding to a question in the [hinduism.stackexchange](#) website, the three Lingas **Swayambhu**, **Banalinga**, and **Itara** reside in *chakras* internal to the body as well as externally in physical forms. His explanation based on commentaries by *acharyas* Sivananda, Vidyānanda, and Bhaskararaya is as follows:



Internal Itara Linga: In the **Ajna** Chakra there resides a two-petaled lotus, inside of which is found the Shakti Trikona, in which exists the Itara Shiva linga shining with electrifying brilliance.



Internal Banalinga: Inside the **Anahata** Chakra there resides a triangle in which is placed the internal Banalinga. It shines like gold as if it is smeared with golden buds.



Internal Swayambhu Linga: In the **Muladhara** chakra there is a four-petaled lotus. Inside that lotus rests a triangle named "Traipura". Inside that triangle exists the internal Swayambhu linga which has the glow of crores of suns. The *chit-rupini* Kundalini Shakti embraces that linga just like a snake embraces a tree.

External Itara Linga: These are Parvatalingas or Lingas which are of the form of hills, for example the sacred Arunachala Hill at Tiruvannamalai, Tamil Nadu. (note: Mount Kailash in Tibet is also an Itara Linga).

External Banalinga: These are obtained from and naturally formed on the Narmada river bed are known as the external Banalingas, for example the Narmada Banalingam of Shankaracharya Temple, Srinagar, Kashmir.

External Swayambhu Linga: These are mostly small hills, hill-tops or small stones erupted from the grounds; for example Kedarnath, Uttarakhand.



Arunachala Hill,
Tiruvannamalai,
Tamil Nadu

इतर लिङ्गं



Shankaracharya
Temple, Srinagar,
Kashmir

बाणलिङ्गं



Kedarnath,
Uttarakhand

स्वयम्

* THE HOLY RIVERS OF INDIA

As mentioned earlier, "Banalinga बाणलिङ्गं (बाणलिङ्ग)" is popularly considered to be a natural stone found in the bed of the Narmada River. However, Veermitrodaya (वीरमित्रोदय), ... see right ... an ancient manuscript on Hindu law says:

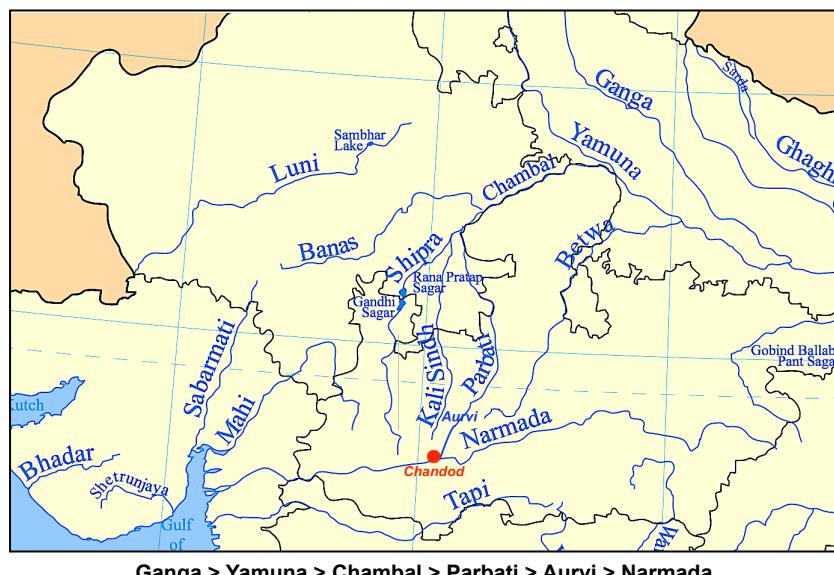
"Banalingas from the Narmada liberate the soul; these can be found in the holy rivers like the Narmada, Devika, Ganga, Yamuna ... Lord Indra & the Devas themselves worship these Lingas."

स्नान मन्त्र
 गंगे च यमुने चैव गोदावरि सरस्यति ।
 नर्मदे सिन्धु कावेरि जलऽस्मिन्स्निधिं कुकु ॥

Ganga, Yamuna, Godavari, Saraswati, Narmada, Sindhu, and Kaveri are considered as the original seven holy rivers of India. The prayer invokes these seven rivers to merge together into the water for a bath. (see sloka above)

The Veermitrodaya mentions Devika: a small holy rivulet flowing through Udhampur in Jammu region of Jammu & Kashmir; locally revered as the elder sister of holy Ganga.

(note: "Saraswati" listed above refers to an ancient river that once existed during Vedic times, merging with Ganga and Yamuna at Triveni Sangam, Allahabad ... not to be confused with Saraswati that is a distributary of Bhagirathi River in West Bengal.)



geographical location of the river channels, it seems quite impractical. However, if we follow closely the route of the Ganga during the flood season in Vaisakh (May), this will seem true. **Chandod**, a place in Gujarat, lies at the confluence of **Narmada** and **Aurvi** rivers. The Aurvi river's basin is connected with **Parbati** river, a tributary of **Chambal** river. Chambal meets Yamuna later, which again is a tributary of **Ganga**. In the season when Ganga floods, it is quite likely for its water to find a route to the Narmada through its tributaries.

Thanks to Kanj Saurav for his article: "It Doesn't Need Himalayan Snow to Create a 3-km Wide River in The Heart of India – Narmada "by Kanj Saurav, Tripoto website.]

এই যে সকল লিঙ্গের বিষয় বলা হইল, এই সকল লিঙ্গ নির্মাণ করিতে হয়, ইহা ভিন্ন নর্মদাদি নদীতে এক প্রকার লিঙ্গ পাওয়া যায়, তাহাকে বাণলিঙ্গ কহে। এই লিঙ্গ ভূক্তমুক্তি-প্রদায়ক। নর্মদা, দেবিকা, গঙ্গা, যমুনা প্রভৃতি পৃথ্বী নদীতে বাণলিঙ্গ সকল আছে, টেস্ট্রান্ডি দেবগণ এই লিঙ্গের পূজা করিয়াছিলেন। স্বয়ং মহাদেব এই লিঙ্গে সর্বদা অবস্থিত আছেন।

“বাণলিঙ্গং তথা ত্রেয়ং ভূক্তিমুক্তিপ্রদায়কম্ ।

উৎপত্তি বাণলিঙ্গস্ত লক্ষণং শেষতঃ শৃণু ॥

নর্মদাদেবিকামাক্ষং গঙ্গায়মুনয়োস্তথা ।

সপ্তি পৃথ্ব্যানদীনামক বাণলিঙ্গানি যশুথে ॥

ইন্দ্রাদি পুজিতাত্ত্ব ততিক্ষে বিহিতানি ৫ ।

সপ্ত সর্বাহিতস্তত্ত্ব শিবঃ সর্বাধারায়কঃ ।

ইন্দ্রলিঙ্গানি তাত্ত্বাহঃ সাত্রাজ্ঞাত্প্রাণানি ৫ ॥”

(বীরমিত্রোদয়শুভ্র কালোত্তর)

Bangla Biswakosh Vol. 19

(বাংলা বিশ্বকোষ খন্দ ১৯)

by Nagendranath Basu - issue date 1908

p267 (বীরমিত্রোদয়শুভ্র)

* The Ganga does mingle with the Narmada:

"Narmada, considered to be purer than Ganga, is one of the seven holy rivers of India. Emerging in the Maikal Hills on the border of Madhya Pradesh and Chhattisgarh, Narmada flows west to eventually meet the Arabian Sea.

According to the Vedas, the virtue earned by taking a dip in Ganga is the same as taking a darshan of Narmada river. Ganga also comes to cleanse herself in Narmada.

There is a tale that as Ganga gets dirty washing the sins of millions of people, she comes to wash herself in Narmada every year on the day of Vaisakh Saptami. Looking at the

geographical location of the river channels, it seems quite impractical. However, if we follow closely the route of the Ganga during the flood season in Vaisakh (May), this will seem true. **Chandod**, a place in Gujarat, lies at the confluence of **Narmada** and **Aurvi** rivers. The Aurvi river's basin is connected with **Parbati** river, a tributary of **Chambal** river. Chambal meets Yamuna later, which again is a tributary of **Ganga**. In the season when Ganga floods, it is quite likely for its water to find a route to the Narmada through its tributaries.



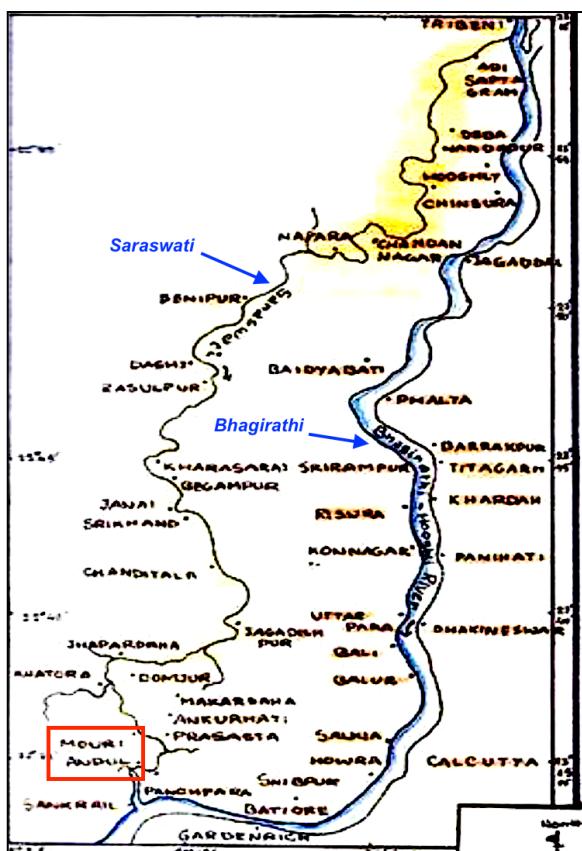
Sri Sri Kashiswar Jiu
(শ্রী কাশীশ্বর জিউ)
seva & puja: Dhruba Dutta Chaudhury

* WHY SRI SRI KASHISWAR JIU IS A BANALINGA (বাণলিঙ্গ)

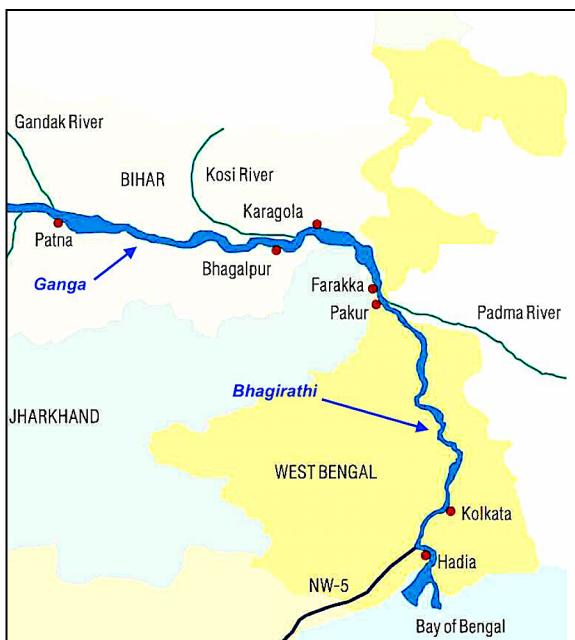
We have explained earlier that Kashiswar Dutta Chowdhury had picked up a black-colored stone from the Saraswati River at Andul; realizing that it might be a *banalinga* (বাণলিঙ্গ) gifted to him by Lord Shiva himself. So he established *Sri Sri Kashiswar Jiu* as his family's ancestral deity (কুলদেবতা) at a new temple by the side of the new Durga Dalan in Andul.

Vasuki (বাসুকি, বাসুকি) the king of snakes guards the Lord.

So, why is *Sri Sri Kashiswar Jiu* is a *Banalinga*? The answer to this question lies in the previous page. The ancient document *Veermitrodaya* (঵ীরমিত্রোদয়) indicates that Banalingas are found in holy rivers; one such mighty river being the Ganga. She becomes known as *Bhagirathi* as she changes direction from east to south ... leaving Bihar, entering West Bengal, and eventually merging into the Bay of Bengal.



Map by courtesy of Basanta Mandal, Department of Geography, Presidency University, Kolkata



The present-day River Saraswati of Bengal is a narrow distributary of Bhagirathi (named *River Hooghly* by the British) at Tribeni near Saptagram, **passing by Andul**, and merging back with Bhagirathi at Sankrail. See picture in the last page of this book.

However, during the 16th and early 17th century ... Kashiswar's time ... it was Saraswati that carried the bulk of Bhagirathi water from holy Ganga. So, in accordance with the definition, what Kashiswar picked up during his bath in River Saraswati was a *Banalinga*.

* MORE ABOUT SRI SRI KASHISWAR JIU

বাণলিঙ্গ বহু প্রকার,—আঘেয়লিঙ্গ, যামলিঙ্গ, নৈর্ভতলিঙ্গ,
বাসগলিঙ্গ, বায়লিঙ্গ, কুবেরলিঙ্গ, গোদ্রলিঙ্গ, বৈষ্ণবলিঙ্গ, স্বয়ম্ভুলিঙ্গ,
মৃত্যুজ্ঞলিঙ্গ, নীলকণ্ঠ লিঙ্গ, মহাদেবলিঙ্গ, অললিঙ্গ, ত্রিপুরারি-
লিঙ্গ, অর্দ্ধনারীশ্বর লিঙ্গ ও মহাকাল লিঙ্গ প্রভৃতি। ইঁহাদের
প্রত্যেকটোর পৃথক্ পৃথক্ শক্ত শাস্ত্র নির্দিষ্ট হইয়াছে, সেই
সেই লক্ষণ দ্বারা। উক্ত লিঙ্গ স্থিত করিতে হয়। বাণলিঙ্গের শুভা-
শুভ লক্ষণ বিশেষ করিয়া পরীক্ষা করিয়া লইতে হয়।

Bangla Biswakosh Vol. 19 (বাংলা বিশ্বকোষ উনবিংশ খণ্ড)
by Nagendranath Basu - p268, Banalinga (বাণলিঙ্গ)

The extract from Biswakosh ... see left ... lists some of the different types of *Banalinga*; one being **Mahakaal Linga** (মহাকাল লিঙ্গ), which represents a form of Lord Shiva.

In the extract below, Swami Shivanandaji explains some aspects of worshipping Lord Shiva in accordance with the *Shakta* (কৌল, শাক্ত, তাঙ্গিক) scriptures and Puranas. Lord Shiva is worshipped in three forms: Black Shiva (মহাকাল), White Shiva (সৃষ্টির বেগ), and Shivalinga (বিন্দু).

তত্ত্বান্তি দর্শন

কৌল শাক্ত ও পুরান অনুসারে শিবের তিনটি রূপকে পূজা করা হয় যেমন **কৃষ্ণশিব(মহাকাল)** প্রতিশিব(সৃষ্টির বেগ) এবং শিবলিঙ্গ(বিন্দু)।
সৎ বা অতিশূণ্যতা রূপী শিব হচ্ছেন **মহাকাল**-যার **রঙ কৃষ্ণবর্ণ** বা ধূলবর্ণার্কষণবর্ণ (বোধাতীত তাই মহাকাল **বোধাতীত**) এই অবস্থা কেন্দ্রে
বিচ্ছারানের পূর্বের অবস্থা তাই পরমপূরুষ শ্রীকৃষ্ণ, কৃষ্ণ বর্ণশিবকে পরম পুরুষ বোঝাতেই আদি শিব বা মহাকালের রঙ কৃষ্ণ বর্ণ।
মহাকালের বা মহাশূণ্যতাকূপী পুরুষের মধ্যে যখন "আমি" বোধ জন্মায় (ইচ্ছা শক্তি) তখনই উত্তুব হয় সৃষ্টির বেগ। এই চিং শক্তি বোধ বা জ্ঞানকে
শ্঵েতবর্ণ দিয়ে বোঝানো হয়। এই জ্ঞান এই অবস্থার শিবকে শ্঵েতবর্ণ দেওয়া হয়েছে। তাই সদাশিব শ্঵েতবর্ণের।
এই বিন্দুরপি জ্ঞানশক্তি যুক্ত সদাশিব যখন বিস্ফুরিত হন, তখন ওঠে প্রচন্ড শব্দ। এই শব্দকে তঁকার, ধ্বনির বা শব্দবৰ্ণ।
এই শব্দ বৰ্ণনাই প্রকাশমান চৈতন্য যার থেকে বিশ্বব্রহ্মান্ত সৃষ্টি হয়েছে। তাই বেদে বলা হয় - "নাদকাত্মানং জগৎ"।
জয় ঠাকুর
জয় মা

শ্রীমৎ স্বামী শিবানন্দজী মহারাজ
(রামকৃষ্ণ মঠ ও মিশন)

শ্রীমৎ স্বামী শিবানন্দজী মহারাজ - Srimat Swami Shivanandaji Maharaj, Ramakrishna Math & Mission

wiki: <https://en.wikipedia.org/wiki/Shivananda>

url for above text: https://tarangahouse.blogspot.com/2017/12/blog-post_54.html

- *Sri Sri Kashiswar Jiu is a Banalinga of black color.*
- *Black-colored Shiva (কৃষ্ণশিব - মহাকাল) is the Truth (সৎ); beyond reach of understanding (বোধাতীত).*
- *Mahakaal (মহাকাল) is the one who is beyond time, and therefore immortal.*
- *Truth (সৎ) is pure consciousness (চৈতন্য); eternal, that which exists always, everywhere.*

* THE 18TH CENTURY LOOT AND RECOVERY OF SRI SRI KASHISWAR JIU

কঘেকঠি আটীন পরিবার

৮৯

পুর্ব ক নৃত্ন অট্টালিকা ও স্বৃত্ত বৃহৎ পাকা চঙ্গিমণ্ডপ প্রভৃতি নির্মাণ করিয়া পরম স্থথে বাস করিতেছিলেন। তাহাদের নির্মিত গৃহ ও চঙ্গিমণ্ডপ আজও বর্তমান আছে। কিন্তু যগ ও পটু শীঁজদিগের হস্তে তাহারাও বার বার শাখিত হইতেন, শেষে উঁহাদের পুত্র-পোত্রদের সময় ১৭৪১ খ্রীঃ বর্গীরা আসিয়া তাহাদের যথাসর্বস্ব লুণ করিয়া লওয়ায়, অনেকেই কলিকাতায় পদাইয়া আসেন।

কশীশ্বরের নিজ জোষ্ট ভাতা পরমটাদ চৌধুরীর পোত্র বিনোদবিহারী কলিকাতায় আসিয়া হাটখোলায় গোবিন্দশরণের পোত্র রামজীবন দন্তের বাটিতে বাস করেন। গোবিন্দশরণের পোত্রের অনেকে কোম্পানির অধীনে চাকুরী পাইয়াছিলেন, রামজীবন দন্তও কোন এক ধিতাগে উচ্চকর্মে নিযুক্ত ছিলেন, তিনি উত্তি সহজে আশ্রিত জাতি-ভাতুপুত্রকেও একটী কর্মে নিযুক্ত করিয়া দেন। **বর্গীর হাঙ্গামা থামিয়া গেলে অপর চৌধুরীরা আন্দুলে ফিরিয়া গেলেন বটে, কিন্তু বিনোদ চাকুরীর মায়া ছাড়িয়া আর গামে প্রত্যাবর্তন করিলেন না।**

কলিকাতার ইতিবৃত্ত - Kolikatar Itibritta p85,
by Pran Krishna Dutta, pub. 1981

great excitement they rushed to their landlord to report what happened. Sri Sri Kashiswar Jiu was brought back to the temple and re-installed.



Baba Kashinath Mandir, Shibtala - Dulé-para

This temple was erected in 1015 BS or around 1608 AD.

After a week, the Dulé folks return Sri Sri Kashiswar Jiu back to his regular temple, and the return is celebrated by the Dutta Chaudhury family. A wonderful ritual is enacted when members of the Dulé community wearing a fancy dress arrive at our home in a procession ... shouting:

"**বাবা কাশীশ্বরের চরণে সেবা লাগে মহাদেব... (May Baba Kashiswar's feet be washed ... Mahadev !)**" ... meant to nurture humility in the one being served, as well as in the one who is serving. The picture shows Dhruba's mother doing seva of washing the feet, and seeking blessings after offering a donation. This tradition is now being continued only by this family; other Chowdhury families of Andul have stopped practising it since a long time.

Andul, like several other villages of West Bengal ... see book extract at left ... during Kashiswar's time were under attack by Magh (মগ) pirates and Portuguese. Later on, the next generation of the family suffered from the Bargi attacks in 1741 AD. Several family members fled to Kolkata; only some of them returning to Andul later.

It is not clearly known whether it was the Magh, the Portuguese, or the Bargis ... but one of these plundering groups carried away the deity of Sri Sri Kashiswar Jiu from the temple. It is said that they used the linga to grind spices with the intent of insulting what the deity represents.

For quite sometime Sri Sri Kashiswar Jiu was missing from the temple, till one day some members of the Dulé (দুলে) community ... loyal tenants of the Chowdhury zamindar family ... found the deity submerged in pond crowded with floating water-hyacinth (পানাপুকুর ... কুরিপানায় ভরা পুকুর). With

Kashiswar's descendants were extremely happy, and decided to reward the Dulé community by granting them the privilege of worshipping the deity at their own place in their own traditional way once every year. That is how the *Kashiswar-yatra* (কাশীশ্বর-যাত্রা) got started during Gajan - গাজন festival (... see Wiki on "Gajan"). It takes place during the last week of the last month ... Chaitra (চৈত্র) ... of the Bengali Year (around mid-April). During this holy festival, the Dulé men carry the deity to their place so that their families can worship Him with great devotion. The place in Dulé-para where they built a temple for the Lord's temporary stay is known as *Shibtala* (শিবতলা).



Kashiswar Dutta Chowdhury

Note about the Dulé community: In Part II of *Dutta Vansha Mala* (দত্ত বংশ মালা) Kedarnath Dutta writes: " When Tekari Debdas Dutta (# 12) in the 14th century moved from Bally to the contemporary Andul-Mahiari region of Muzaffarpur Pargana, he brought along with several communities of Brahmins, Washermen, Barbers, Potters, Blacksmiths, Gardeners, Dulé (দুলে), Fishermen, and Hunters to settle down and prosper in this new territory. "

A map markup of the locations of the temples and the lake are shown below.



[1] Sri Sri Kashiswar Jiu Temple ... bottom-left.
[2] Kashiswar Temple of the Dulé (দুলে) folks, and the Panapukur (পানাপুকুর) lake ... bottom-right.

* COLLAPSE & REBUILD OF DURGA DALAN

Kashiswar's *Durga Dalan* unfortunately collapsed around the year 1929 AD, but his descendants took no time in getting a new *Durga Dalan* constructed and functioning within a year.



Present-day Durga Dalan

Kashiswar Dutta Chowdhury



শ্রীশী রাজ-রাজেশ্বরী মাতা ঠাকুরনী

2012 AD



The nameplate at the gate of the Chaudhury Durga Dalan reads:
" Sri Sri Raj-Rajeshwari Mata Thakurani".

Dhruba Chowdhury
PHOTOGRAPHY

Ram Sharan had established the new Raj-Rajeshwar Shaligram (*natural stone symbol of Lord Narayana*) as the family deity after the original family deity was taken away by his brother Gobinda Sharan. Ram Sharan was also the one who started the family's annual worship of Devi Durga. Durga is none other than Devi Parvati. At Parvati's marriage to Lord Shiva, Lord Narayana acted as her brother to give away the bride (কন্যাদান). So, Ma Durga being the sister of *Raj-Rajeshwar*, is known as *Raj-Rajeshwari*. She she is our *Sri Sri Raj-Rajeshwari Mata Thakurani*.



Present-day *dalan* passage leading to the four Shiva temples. The *dalan* is a two-storey five-arch structure built after the original collapsed in 1929.

The reconstructed *dalan* is to the left of the temples; not to the right as seen in the old sketch shown several pages back.



শ্রীশী রাজ-
রাজেশ্বরী

South →

Sri Sri Raj-Rajeshwari, when established for the annual Durga Puja worship, looks towards the South.

← North



শ্রী শ্রী
বিশ্বেশ্বর



শ্রী শ্রী
কাশিশ্বর জিউ



শ্রী শ্রী
নকুলশ্বর



শ্রী শ্রী
সোবেন্দু
মোহনশ্বর

Sri Sri Kashiswar Jiu and the other three Shivalingas located in temples adjacent to the Durga Dalan all look towards the North. The sizes are in descending order from left to right as shown above; *Sri Sri Bishweshar* being larger than *Sri Sri Kashiswar Jiu* and so on. More information on our Shivalingas is provided in the section "Our Shiva Temples".



Our Shiva Temples

* OUR SHIVA TEMPLES



This section provides information to the extent available about the Shiva Temples established by our ancestors at Andul. There are four temples adjacent to the Durga Dalan. These are Sri Sri Bishweshwar (श्री श्री विश्वेश्वर), Sri Sri Kashiswar Jiu (श्री श्री काशीश्वर जिउ), Sri Sri Nakuleshwar (श्री श्री नकुलश्वर), and Sri Sri Saurendra Mohaneshwar (श्री श्री सौरेन्द्र मोहनश्वर). The temple of Sri Sri Madhaveshwar (श्री श्री माधवेश्वर), formally known as Sri Sri Phooleshwar (श्री श्री फूलश्वर), is located on the property of a gymnastic club called Andul Bayam Samity. It used to be one of our ancestral temples till circa 1921 AD when the property was sold to the club.

लिङ्गाष्टकम्

ब्रह्मुरारिसुरार्चितलिङ्गं निर्मलभासितशोभितलिङ्गम् ।
जन्मजदुःखविनाशकलिङ्गं तत् प्रणमामि सदाशिवलिङ्गम् ॥१॥

देवमुनिप्रवरार्चितलिङ्गं कामदहं करुणाकरलिङ्गम् ।
रावणदर्पविनाशनलिङ्गं तत् प्रणमामि सदाशिवलिङ्गम् ॥२॥

सर्वसुगच्छिसुलेपितलिङ्गं बुद्धिविवर्धनकारणलिङ्गम् ।
सिद्धसुरासुरवन्दितलिङ्गं तत् प्रणमामि सदाशिवलिङ्गम् ॥३॥

कनकमहामणिभूषितलिङ्गं फणिपतिवेष्टिशोभितलिङ्गम् ।
दक्षसुयज्ञविनाशनलिङ्गं तत् प्रणमामि सदाशिवलिङ्गम् ॥४॥

कुट्कुमचन्दनलेपितलिङ्गं पङ्कजहारसुशोभितलिङ्गम् ।
सञ्च्यतपापविनाशनलिङ्गं तत् प्रणमामि सदाशिवलिङ्गम् ॥५॥

देवगणार्चितसेवितलिङ्गं भावैर्भक्तिभिरेव च लिङ्गम् ।
दिनकरकोटिप्रभाकरलिङ्गं तत् प्रणमामि सदाशिवलिङ्गम् ॥६॥

अष्टदलोपरिवेष्टिलिङ्गं सर्वसमुद्रवकारणलिङ्गम् ।
अष्टदरिद्रविनाशितलिङ्गं तत् प्रणमामि सदाशिवलिङ्गम् ॥७॥

सुरगुरुसुरवरपूजितलिङ्गं सुरवनपुष्पसदार्चितलिङ्गम् ।
परात्परं परमात्मकलिङ्गं तत् प्रणमामि सदाशिवलिङ्गम् ॥८॥

लिङ्गाष्टकमिं पुण्यं यः पठेत् शिवसन्निधौ ।
शिवलोकमवाप्नोति शिवेन सह मोदते ॥

Lingashtakam

The Lingam worshipped by Brahma, Vishnu & the Gods; Lingam that is pure, shining, & beautiful; Lingam that destroys the sorrows associated with life; I bow to that eternal Shivalingam. [1]

The Lingam worshipped by the most eminent of divine sages, the Lingam that burns desires, and is compassionate, the Lingam that destroyed Ravana's pride, I bow to that eternal Shivalingam. [2]

The Lingam that is well anointed with pleasant fragrances, the Lingam that stirs up spiritual growth, the Lingam that is praised by the accomplished Devas and Asuras, I bow to that eternal Shivalingam. [3]

The Lingam that is adorned with gold & precious jewel, the Lingam that is encircled by the snake king Vasuki, the Lingam that destroyed Daksha's sacrifice (*yagna*), I bow to that eternal Shivalingam. [4]

The Lingam that is anointed with saffron & sandal paste, the Lingam that is beautified with garland of lotuses, the Lingam that destroys the accumulated sins of several lives, I bow to that eternal Shivalingam. [5]

The Lingam that is worshipped & served by the Gods with affection and devotion, the Lingam that has the splendor of a million suns, I bow to that eternal Shivalingam. [6]

destroys the eight povertys, I bow to that eternal Shivalingam. [7]

The Lingam that is worshipped by the *guru* of the Gods (*Brihaspati*) and by the highest of the Gods (*Indra*), the Lingam that is always worshipped with flowers from the heavenly garden of the Gods, the Lingam that is superior than the best, and that which is the greatest, I bow to that Eternal Shivalingam. [8]

Whoever recites this Lingasthakam near Shiva will attain the abode of Shiva, and enjoy His Bliss.

Note: Most pundits give credit to Adi Sankaracharya as author of Lingashtakam because the composition style is similar to other devotional slokas he is known to have written. Yet, it is possible that someone else wrote this wonderful स्तोत्रम् (hymn).

What the eight povertys mentioned in sloka [7] specifically are could not found in any scriptural text. It is enough if we understand that devotion & love for the Lord provides the strength to gracefully accept all the miseries of life.

Our Shiva Temples

* THE FOUR TEMPLES ADJACENT TO DURGA DALAN

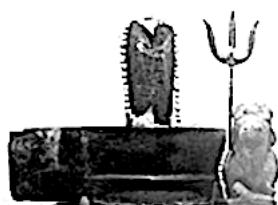
The picture below shows the front view of the temples ... from left to right... dedicated to Sri Sri Bishweshwar, Sri Sri Kashiswar Jiu, Sri Sri Nakuleshwar, and Sri Sri Saurendra Mohaneshwar. The Gauripatta (गौरीपट्ट ... base of linga representing Ma Parvati, Lord Shiva's consort) ... all point towards Mount Kailas in the North; abode of Shiva and Parvati.

The relative heights of the Shivalingas progressively decrease from left to right ... Sri Sri Bishweshwar being the tallest, and Sri Sri Saurendra Mohaneshwar the shortest. However, Sri Sri Kashiswar Jiu is the oldest of the four, while Sri Sri Saurendra Mohaneshwar is the youngest.

Jayanta Dutta Chowdhury (# 26), grandson of Atul Krishna (# 24), resident of Sukia Street, Kolkata, invested his own finances to get the *Dalan* and Shiva Temples renovated.



শ্রী শ্রী বিশ্বেশ্বর



শ্রী শ্রী কাশিশ্বর জিউ



শ্রী শ্রী
নকুলেশ্বর



শ্রী শ্রী
সৌরেন্দ্র
মোহনেশ্বর

The family has been fortunate to have access to substantial *Debottur* (দেবতুর) properties to fund the maintenance and worship of family deities since the times of Tekari (14th century); well supplemented by Kashiswar (17th century) through the *Sri Sri Kashiswar Debottur*. Lands and ponds of the *Debottur* have been periodically sold to ensure that the deities are well taken care of.

Our Shiva Temples

* Sri Sri Bishweshwar (শ্রী শ্রী বিষ্ণুশ্বর)

The engraving indicates the dates 1707 Saka era and 1192 BS for establishing the Shivalingam and/or erecting the temple as 1785 AD (18th century). So, Sri Sri Bishweshwar is dated about a century after Sri Sri Kashiswar which is estimated to have been installed in mid-17th century. No information is available regarding which ancestor had this temple constructed, and the Shivalinga installed.



শ্রী শ্রী বিষ্ণুশ্বর

Engraved tablet above Bishweshwar Temple entrance

Photo credit : Biswarup Ganguly

* Sri Sri Kashiswar Jiu (শ্রী শ্রী কাশীশ্বর জিউ)



Sri Sri Kashiswar Jiu Temple
Entrance



Sri Sri Kashiswar Jiu puja
arrangements, worship, and
photo credits:
Dhruba Dutta Chaudhury

Sometime in mid-17th century, **Kashiswar Dutta Chowdhury (# 18)** found a Banalinga (বাণলিঙ্গ); a pure natural form of Shivalinga while bathing in the Saraswati River. He instinctively realized that he had found what was destined to be his family deity, which he named after his own, and dedicated a new temple to Sri Sri Kashiswar Jiu (শ্রী শ্রী কাশীশ্বর জিউ).

See chapter "**Kashiswar Dutta Chowdhury**" for detailed information on the history of Sri Sri Kashiswar Jiu.

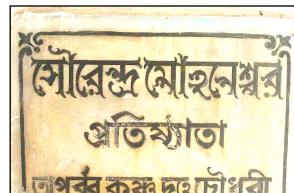
Our Shiva Temples

* Sri Sri Nakuleshwar (श्री श्री नकुलेश्वर)

No information is available regarding which ancestor had the temple of Sri Sri Nakuleshwar (*see right*) constructed and dedicated to the Lord; probably around the same time as Sri Sri Saurendra Mohaneshwar.

* Sri Sri Saurendra Mohaneshwar (श्री श्री सौरेन्द्र मोहनेश्वर)

| Chart 2Cy: Andul | |
|------------------|-------------------|
| 18 | Kashiswar |
| | 19 Harish Chandra |
| | 20 Srimanta |
| | 21 Ramchand |
| | 22 Ishan Chandra |
| | 23 Apurba Krishna |
| | 24 Phani Bhushan |



Sri Sri Saurendra
Mohaneshwar
Temple Plaque



श्री श्री नकुलेश्वर

The temple of Sri Sri Saurendra Mohaneshwar was constructed and dedicated to the Lord by Apurba Krishna Dutta Chowdhury (# 23) ... *see lineage & temple plaque at left* ... sometime during the latter half of 19th century; the only white Shivalinga of all our temples.



श्री श्री सौरेन्द्र मोहनेश्वर

According to Swami Shivanandaji Maharaj of Ramakrishna Math & Mission, a white Shivalinga represents inception of ego (अहंकार - the sense of "I am") ... the beginnings of creation from the pure egoless state.

In 1886 Raja Mahant Balaram Dass, a Feudatory Chief in the Chhattisgarh Division, founded a prize of Rs. 30 to be awarded to the best student in Sanskrit in the Central Provinces, according to the result of the Entrance Examination of the Calcutta University, on condition of his joining the Morris College.

INSTRUCTIVE STAFF.

| | |
|--------------------------------------|---|
| Principal and Professor of Sanskrit. | Pandit Keshava Gopal Tamhan. M.A. |
| Professor of English Literature, | Narendro Nath Ganguli, M.A. |
| Professor of Philosophy and Logic | Suresh Chandra Roy, M.A., B.L. |
| Professor of Mathematics | Saroda Prasad Banerji, M.A. |
| Professor of Physical Science | Priya Nath Mukerji, M.A., B.L. |
| Lecturer in History | Vinayak Sadasiva Bakray. |
| Law Lecturers | Apurba Krishna Chaudhari, B.A., B.L. Suresh Chandra Roy, M.A., B.L. |

University of Allahabad - Calendar 1906-1907, p313-314

* APURBA KRISHNA DUTTA CHOWDHURY (# 23)

As stated in Atul Krishna's book Amar Gramer Katha (आमार शामर कथा) p47, Apurba Krishna practiced law at Nagpur, and was principal of the local College of Law. He was married to Hemlata, daughter of Kalikrishna Mitra of Barasat in present-day district of North 24 Parganas, West Bengal.

The document extract above-right confirms that Apurba Krishna was a law lecturer at Morris College of the erstwhile Central Provinces. This college is in Nagpur of present-day state of Maharashtra, and is currently known as "Vasantrao Naik Government Institute of Arts and Social Sciences".

Our Shiva Temples

* SRI SRI MADHAVESHWAR



Madhaveshwar Temple



শ্রী শ্রী মাধবেশ্বর

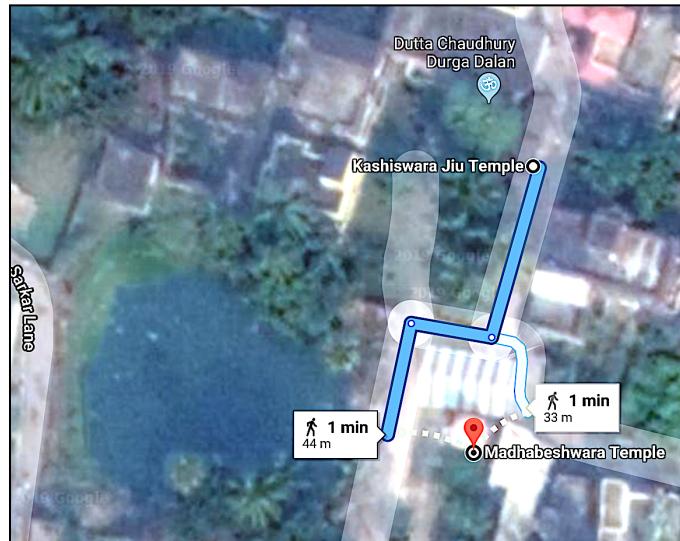
According to the marble name plate above the temple's entrance, Sri Sri Madhaveshwar was installed in 1757 AD by Rai Bahadur Madhav Chandra Dutta Chowdhury (# 22).

The deity used to be worshipped in an old temple well before 1757 AD; known as "Sri Sri Phooleshwar (শ্রী শ্রী ফুলেশ্বর)" since there used to be a flower garden of the Dutta Chowdhury family. It is not known which ancestor had established Phooleshwar. The name changed to "Sri Sri Madhaveshwar (শ্রী শ্রী মাধবেশ্বর) after Madhav Chandra re-construct the shrine. Later, the entire property was sold to a gymnastic club called "**Andul Bayam Samity**". The temple is located behind this clubhouse.



During the early years, common folk were encouraged to worship in the Sri Sri Madhaveshwar Temple, so that Chowdhury family members only could worship their family deity at the Sri Sri Kashiswar Jiu Temple.

Nipendranath Dutta Chowdhury (# 25) used to sit on the brick seat at this pond and sing. One day during midnight he had a divine vision.



Our Shiva Temples

* MADHAV CHANDRA DUTTA CHOWDHURY (# 22)

Madhav Chandra was probably the first of our ancestors to be employed by the British Government. He used to be a land surveyor and head clerk of a law-court, but eventually rose to become a judge. He was conferred the honorary title of "Rai Bahadur".

He was very proficient in revenue issues, and was an expert on this subject. He divided ancestral zamindari properties into parcels; granting them to family members so that they get due credit as property owners. During his Andul visits on vacation, he had assisted and guided several impoverished families.

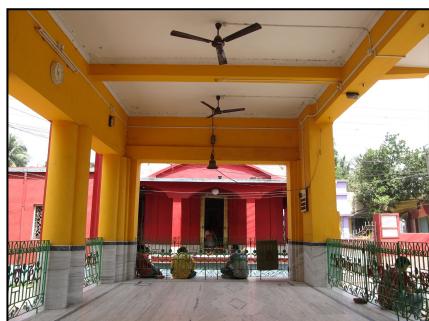
He had a pond excavated, and a temple erected. His greatness as a philanthropist is reflected in the Madhaveshwar Shiva Temple and the Siddeshwari Temple's *Natmandir* (নাটমন্দির - performance portico).

Madhav did not have any children.

There are four ancestors named **Madhav Chandra** listed in our detailed Ancestral Charts of "Dutta Chaudhuri Ancestry" published by Pothi.com India.

The one that matches closely with Atul Krishna's text namely, Madhav Chandra was # 22 with no children is noted below.

| Chart 2A: Andul | Chart 2B: Andul | Chart 2Cx: Andul | Chart 2D: Andul |
|---|--|--|---|
| 18 Shiv Ram | 18 Jagannath | 18 Kashiswar | 18 Kashiswar |
| 19 Madhav Chandra | 19 Rajaram | 19 Harish Chandra | 19 Ram Krishna |
| 20 Ram Bhadra, Sobha Ram | 20 Kalicharan | 20 Ram Prasad | 20 Raamaananda |
| Not this Madhav Chandra, as he was # 19, with 2 sons | 21 Shyam Sundar | 21 Baranasi | 21 Gorachand |
| | 22 Bhairav Chandra | 22 Madhav Chandra | 22 Madhav Chandra |
| | 23 Madhav Chandra | 23 Kedarnath, Ramchandra | no sons |
| | no sons | | |
| | Not this Madhav Chandra, as he was # 23 | Not this Madhav Chandra, as he had 2 sons | The correct Madhav Chandra, as described in Atul Krishna's text |



Natmandir (নাটমন্দির)



Ma Siddheswari Kali

Madhav Chowdhury also had the "Natmandir (নাটমন্দির - portico for religious performances) constructed for Siddeshwari Kali temple; a minute's walk south of the Madhaveshwar temple. See picture at left.

২২ মাধবচন্দ্ৰ—চৌধুৱাৰংশেৰ মধো ইনিই বোধ হয়। প্ৰথম ইংৰাজ সৱকাৰেৰ কাৰ্যে নিযুক্ত হন। সামাজিক আমিন ও নাজিৱেৰ কাৰ্য হইতে ইনি জজিয়তি পদে উন্নীত হন ও রায়বাহাদুৰ উপাৰি লাভ কৰেন। রাজস্ব (Revenue) সম্বন্ধে তাঁহার আমলে তিনি একজন বিশেষজ্ঞ ছিলেন। মাধব বাৰুৰ চেক্টায় ও কৰ্তৃতাৰীনে চৌধুৱাৰুদ্বেৰ জমিদাৰি, অংশিদাৱগণেৰ মধো বাঁটওয়াৰা বা বিভাগ কৰা হয়। এই কাৰ্য তিনি এমন স্থানৰূপে কৰাইয়াছিলেন যে, কোন অংশিদাৱ তাঁহার কাৰ্যে অসন্তুষ্ট হন নাই। মাধবচন্দ্ৰ ছুটিতে দেশে আসিলে গ্ৰামবাসী অনেক দুষ্ট পৱিবাৰকে প্ৰভূত সাহায্য কৰিতেন। নিজ গ্ৰামে তিনি জলাশয় খনন ও দেৰালয় বিৰ্মাণ কৰান। তাঁহারই প্ৰতিষ্ঠিত মাধবেশ্বৰ শিব-মন্দিৰ ও গ্ৰামবাসী শিঙ্কেশ্বৰী ঢাকুৱাশীৰ নাটমন্দিৰ অঙ্গীকৰণ তাঁহার কৌৰ্�তি ঘোষণা কৰিতেছে। মাধব নিঃসন্তান ছিলেন।

আমাৰ গ্ৰামেৰ কথা - Amar Gramer Katha p29, 30
by Atul Krishna Dutta Chowdhury, pub. 1944

* Andul > Badar Rasa / Gobindapur
 * GOBINDA SHARAN DUTTA (# 17)

| Year AD | Timeline: Gobinda Sharan & related Incidents |
|---------------------|---|
| 1555 | Gobinda Sharan Dutta's birth year - Information based on family documents. |
| 1560 | Todar Mal becomes Akbar's Finance Minister. At various times, he manages Akbar's Mint at Bengal. Passed away in 1589. - see Wikipedia on Todar Mal |
| Between 1579 & 1584 | <p>Disagreements and quarrels occur between Ram Sharan and his younger brothers Gobinda Sharan & Hari Sharan.</p> <p>Mughal Emperor Akbar's finance minister Raja Toder Mall visits Bengal; seeks person skilled in land-mapping & survey. Gobinda Sharan gets government post of আমিন (<i>Amin</i>) under Todar Mal; soon gets promoted to সদর আমিন (<i>Sadar Amin</i>). Emperor Akbar awards him property at Badar Rasa which subsequently develops into Gobindapur.</p> <p>Hari Sharan moves to Barada in Muragachha Pargana (near present-day Diamond Harbour).</p> |
| 1587 | Assumed year when Gobinda Sharan misuses government job, by increasing Ram Sharan's tax dues, and having the Andul estates plundered by his men. Even the family's deity of worship was taken away. |
| 1624 | Moved by appeal from Ram Sharan's son, Kashiswar, Prince Khurram (<i>future Emperor Jehangir</i>) orders Gobinda Sharan to return back stolen wealth. |
| x | No estimate on when Gobinda Sharan may have passed away. |
| 1698 or 1705 | <p>[1] According to কলিকাতার ইতিহাস (<i>Kolikatar Itibritta</i>), Ram Chandra Dutta ... Gobinda Sharan's grandson ... along with his brothers exchange with the East India Company their Gobindapur property for extensive real estate in the Hatkhola area of Calcutta. Ram Chandra Dutta (# 19) becomes founder of the Hatkhola Dutta family.</p> <p>[2] Representatives of the Sabarna Roy Chowdhury family submit a controversial deed of purchase for the three villages of Sutanati, Kolikata, & Gobindapur. from Prince Azim-us-Shan. The family claims ownership of the villages prior to possession by the British.</p> |

* নব্যভারত - পৌষ ১৩০৮, উনবিংশ খন্দ, নবম সংখ্যা, কলিকাতার ইতিহাস (৩), p505-506

Pran Krishna Dutta in his article writes: "Gobinda Sharan took up a job under Raja Todar Mal. Todar Mal was very pleased with Gobinda Sharan's performance; so he requested Raja Man Singh to reward Gobinda Sharan. Man Singh gifted some land at **Barbakpur** (possibly present-day Barrackpore, per *Ain-i-Akbari*. ref: Wiki) to Gobinda Sharan, who settled down at this place between the "old" and "new" paths of Ganges River. The place acquired his name and became known as "**Gobindapur**". So, Gobindapur came into existence towards the end of 16th century or at least by the beginning of 17th century. Other than proofs provided by Gourdas Babu (*Babu Gourdas Bysack - 19th century historian on Calcutta*), we are ready to believe that Gobindapur was established at the end of 16th century.

কলিকাতার ইতিহাস - ১৪ অগাষ্ট, ১৯৮১

Pran Krishna in his book writes: "Gobinda Sharan gave up his Chowdhury tile (উপাধি) when he left Andul for Badar Rasa, but Hari Sharan retained the Chowdhury title when he left Andul for Barada Village of Muragachha Pargana."

Note: By the word "উপাধি", Pran Krishna probably implied "surname". However, in the 16th century quite likely our family surname was "Dutta"; **not** "Dutta Chowdhury". "Chowdhury" was a functional title of a zamindari revenue collector; the title being normally assigned to the eldest of the family ... like Ram Sharan. So, Gobinda Sharan could not have given up "Chowdhury" title, nor could Hari Sharan have carried "Chowdhury" title to Barada. It is reasonable to conclude that "**Dutta Chowdhury**" became the family's surname during the early 17th century when Mughals were the rulers. See discussion in Appendix "**Chowdhury Title - চৌধুরী খন্দ**".

See Appendix: "CHOWDHURY - চৌধুরী" the TITLE at the end of this document

* দত্ত বংশ মালা - দ্বিতীয় খণ্ড

In *Dutta Vansha Mala-II*, Kedarnath Dutta clarifies that Man Singh's gift of land was actually approved by Emperor Akbar. Original sloka in Bengali script from *Dutta Vamsa Mala - II* (দত্ত বংশ মালা - দ্বিতীয় খণ্ড) by Kedarnath Dutta, same sloka in *Devanagari* script, and its English translation are presented below.

গোবিন্দ শরণ স্থ্যকত্যা স্বগৃহে বিপদাদিকম্ ।
লেমে তোডরমলাত্ কার্যম্ ভূমিদানাদি কর্মষু ॥
তোডরমলস্তু কৃপযা মানসিংহ নৃপায সঃ ।
অর্পযামাস গোবিন্দ জ্ঞাত্বা কার্যক্ষমান্বিত তঃ ॥
গোবিন্দস্য স্বকার্যষু তুষ্টো রাজা মহামতিঃ ।
আকবরাম্যযা ভূমিন् দদৌ তন্ গোডমণ্ডলে ॥
গঙ্গাপূর্বতটে রাষ্যে কালিকাপীঠসন্ধিধৌ ।
গোবিন্দ শরণংচক্রে গোবিন্দপুরপতনম্ ॥

গোবিন্দ শরণ ক্ষাত্ । বগৃহে বিপদাদিকঃ ।
লেমে তোড়মলাত্ কার্যঃ ভূমিদানাদি কর্ম্মু ।
তোড়মলস্তু কৃপয়া মানসিংহ নৃপায় সঃ ।
অর্পযামাস গোবিন্দ জ্ঞাত্বা কার্যক্ষমান্বিত তঃ ॥
গোবিন্দস্তু স্বকার্যে তুষ্টো রাজা মহামতিঃ ।
আকবরাম্যয়া ভূমিং দদো তৎ গোড়মণ্ডলে ॥
গঙ্গাপূর্বতটে রাষ্যে কালিকাপীঠসন্ধিধৌ ।
গোবিন্দশরণস্তক্রে গোবিন্দপুরপতনমঃ ॥"

*Gobinda Sharan who left home because of problems;
Got a job offer related to land management from Todar Mal.
Todar Mal out of compassion told Raja Mansingh;
About Gobinda's fitness for work.
The great Raja was happy with Gobinda's efficiency in work.
By Akbar's order, he was granted land in Gaur (Bengal).
On the east coast of Ganga, near the temple of Goddess Kali.
Gobindapur town was established in Gobinda Sharan's name.*

* আমার শাস্ত্রের কথা, p17-18

Atul Krishna Dutta Chowdhury writes ... "Gobinda Sharan, after disagreements between him and his brothers Ram Sharan (*elder brother*) and Hari Sharan (*younger brother*), left Andul and settled down at a marshy land called *Badar Rasa* (বদর রসা ... বাদর রসা per *Nagendranath Basu*) in the area south of Calcutta. The place became famously known as "Gobindapur". "In 1584 AD (1560 AD according to Wiki on Todar Mal ... more reasonable data), Emperor Akbar appointed Raja Todar Mal as Secretary of the Treasury for the newly created province combining Bengal, Bihar, and Odisha. It was then that Gobinda Sharan gained employment under Todar Mal. "In order to take revenge over his elder brother Ram Sharan's apparent mistreatment of him, Gobinda Sharan not only used his influence in the Treasury to increase the estate taxes due from Ram Sharan, but he also had soldiers deployed to Andul to plunder and loot Ram Sharan's belongings. The spoils of the attack were then used to enrich Gobinda Sharan's residence at Gobindapur. Even the family's deity of worship was taken away."

* বাংলা বিশ্বকোষ তৃতীয় ভাগ, p294

Nagendranath Basu, before presenting Kabiram's narrative on Gobindapur, describes the alternate theories on the origin of the name "Gobindapur". According to Mr. Sterndrell, ex-Collector of Calcutta, "Gobindapur" was derived from the name of Gobindaram Mitra (*2nd Indian Deputy Collector of Calcutta - Wiki*).

The Setts & Bysacks (*yarn and cloth market merchants - Wiki*) of Burrabazar claimed that "Gobindapur" was based on the temple of their patron deity "Gobinda-ji" being located there. None of these two arguments are acceptable.

Firstly, "Gobindapur" has been in existence long before Gobindaram Mitra's time (18th century, based on various info sources). Secondly, if the presence of Gobinda-ji's deity had been the basis for "Gobindapur, all old documents dealing with "Gobindapur" would have referenced "Gobinda-ji" as well ... which is not the case.

Nagendranath Basu's expert opinion confirms that "Gobindapur" was indeed named after Gobinda Sharan Dutta. The other claims are false.

* বাংলা বিশ্বকোষ তৃতীয় ভাগ, p295
দিগ্বিজয় প্রকাশ (দিগ্বিজয় প্রকাশ)

"Oh Great King! Let me tell you about a specific stretch of land; please listen. During the time of 4000 Kalyabda (কল্যাবদ, কল্যাত্ত ..year of Kaliyuga - কলিযুগ) a king called Gobinda Dutta ... while on a pilgrimage to Gangasagar ... arrived on the east bank of River Ganges near the temple of Goddess Kali. While he was returning from the pilgrimage by boat, Goddess Kali came in his dream and ordered him; "King! go to the unused land called Badar Rasa (বাদর রসা) near me; clear up the grass shrubs and establish a great village. You will suffer if you disobey my order." The king followed her instructions by bringing in lot of wealth from Parindra (পারীন্দ্র) village to settle down on the bank of Ganges. Later on, Gobinda Dutta was able to unearth a lot of riches by digging with a plough ... the same plough that in his dream he had seen the Goddess carrying on her shoulders. He was so happy with all that wealth that he worshipped her with an offering of sixty-four sacrifices (beheading of animals ?). He became well-established with a lot of wealth, riches, power and descendants. He took the help of Brahmins for conducting sacrifice (বাস্তুযাগ, বাস্তুযাগ) so as to achieve superior town planning for people to live in."

Notes:

[1] Kabiram was a 16th century Sanskrit writer; a contemporary of King Pratapaditya, Jessor. He mainly wrote about the ancient geographical areas all over India, and popular beliefs associated with those places. He is known for his book Digvijaya Prakash (দিগ্বিজয় প্রকাশ).

[2] Kaviram does **not** mention that the character of this sloka, Raja Gobinda Dutta, came to Badar Rasa after Emperor Akbar granted him the land due to excellent performance as a government official. The sloka says that Raja Gobinda Dutta came to Badar Rasa because Goddess Kali instructed him to do so.

[3] Kaviram describes Gobinda Dutta as a king (রাজা). There is **no** evidence in our ancestral documents that such a title was ever awarded to Gobinda Sharan Dutta originally of Andul.

[4] If Raja Gobinda Dutta had to dig with a plough to extract all that wealth, the place could **not** have been Andul where Ram Sharan's men would have easily captured him.

[5] If, the wealth had to be carried to Badar Rasa (Gobindapur) in the eastern-side of River Bhagirathi, the location of Parindra must have been close enough ... more likely in the present-day region of Kolkata or the 24 Parganas. There may have been a "Parindra" in the forests of this region in the 16th century. Elsewhere in this book we have provided reference that lions did exist in Bengal till the 19th century. In Sanskrit, the word "Parindra" means lion; it also means a large snake called "boa". Parindra and Andul could not have been the same place.

[6] Gobinda Sharan Dutta, as described in আমার শ্রামের কথা, organized the loot his brother's belongings from Andul. Raja Gobinda Dutta, as described in দিগ্বিজয় প্রকাশ, obeyed Mother Kali's instructions to dig Parindra with a plough. They were diametrically opposite personalities, and could **not** have been the same person.

Kaviram's story has nothing to do with Gobinda Sharan Dutta who left Andul, got employment in Emperor's administration, settled down at Badar Rasa, and then initiated the plunder and loot Ram Sharan's belongings.

"হে ভূপতিশ্রেষ্ঠ ! একশে চরক্তমিশ কথা থলিতেছি,
শ্রবণ কর। গঙ্গার পূর্বগারে কালৌদেবীর মরিকটে চারি
সহস্র কল্যানে গোবিন্দস্ত নামক একজন রাজা। গঙ্গাসাগর
তৌর্ধ্যাঞ্চ উদ্দেশে আগমন করেন। বধন তিনি তৌর্ধকার্য
সম্পন্ন করিয়া ফিরিয়া আইসেন, সেই সময়ে কালৌদেবী
নেঁকামধেই তাহাকে এইকপ অস্ত্রালেশ করেন ; 'রাজন্ম!
ভূমি আমার আজ্ঞায় অক্ষরগুরুত্বে * আগমন কর।
আমার নিকটবর্তী বাদররসা (?) ভূমিতে তৃণ শুল্কালি পরিকার
করিয়া একটি মহাশ্রাম সংস্থাপন কর। আমার আজ্ঞা
প্রতিপাদন না করিলে তোমার অমঙ্গল হইবে' রাজা
দেবীর আদেশ অবগত হইয়া পারীজ্ঞান (?) হইতে
নানাবিধ ধনরক্ষ আনন্দম করিয়া জ্ঞানুভূতিটে বস্তি করিলেন।
গোবিন্দস্ত স্বপ্নকালে দেবীর পৃষ্ঠদেশে যে একখানি ক্ষক্ষয়য়
যুক্ত লাঙ্গল দেখিয়াছিলেন, পরে দেবীর আদেশে ঐ লাঙ্গল
ছারা তথাকার ভূমি ধনন করিয়া অভূত অর্থ প্রাপ্ত হইয়া-
ছিলেন। ঐ অর্থ প্রাপ্তিতে আনন্দিত হইয়া গোবিন্দস্ত
চতুঃষষ্ঠি বলি ছারা দেবীর পুরা করেন। ধন ধৰ্ম, বৎশ ও
বলের বৃদ্ধিপ্রযুক্তি তিনি কালজৰ্মে ঐ স্থানের বৰ্কিষ্ঠ লোক
হইয়াছিলেন। এইকপ অচিষ্ঠিত ঐশৰ্ষালাভে তিনি পুরো
শ্রীবৃক্ষ এবং ঐ স্থানে বাসের নিমিত্ত আক্ষণগণ ছারা বাস্তুযাগ
করাইয়াছিলেন।"

Sloka by Kabiram, on Raja Gobinda Sharan Dutta
in Digvijaya Prakash - দিগ্বিজয় প্রকাশ
(Sanskrit original translated into Bengali)

Bangla Biswakosh Part 3 (বাংলা বিশ্বকোষ তৃতীয় ভাগ)
pub. 1886, Nagendranath Basu - p295

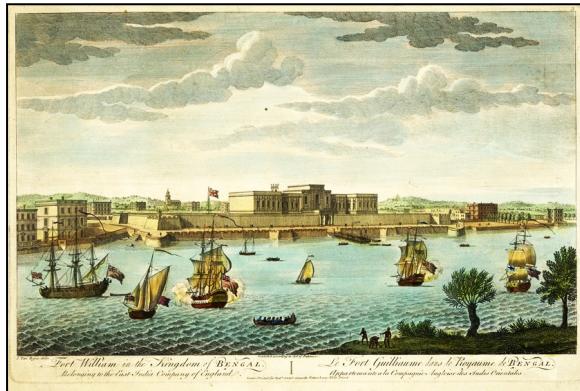
Andul > Badar Rasa / Gobindapur: Gobinda Sharan Dutta - Hatkhola

* FORT WILLIAM - ITS BEGINNINGS

By 1696, when a rebellion broke out in the nearby district of Burdwan, the Mughal provincial administration had become friendly to the growing settlement. The servants of the company, who asked for permission to fortify their trading post, or factory, were given permission in general terms to defend themselves. The rebels were easily crushed by the Mughal government, but the settlers' defensive structure of brick and mud remained and came to be known as Fort William. In 1698 the English obtained letters patent that granted them the privilege of purchasing the zamindari right (the right of revenue collection; in effect, the ownership) of the three villages.

<https://www.britannica.com/place/Kolkata/History>

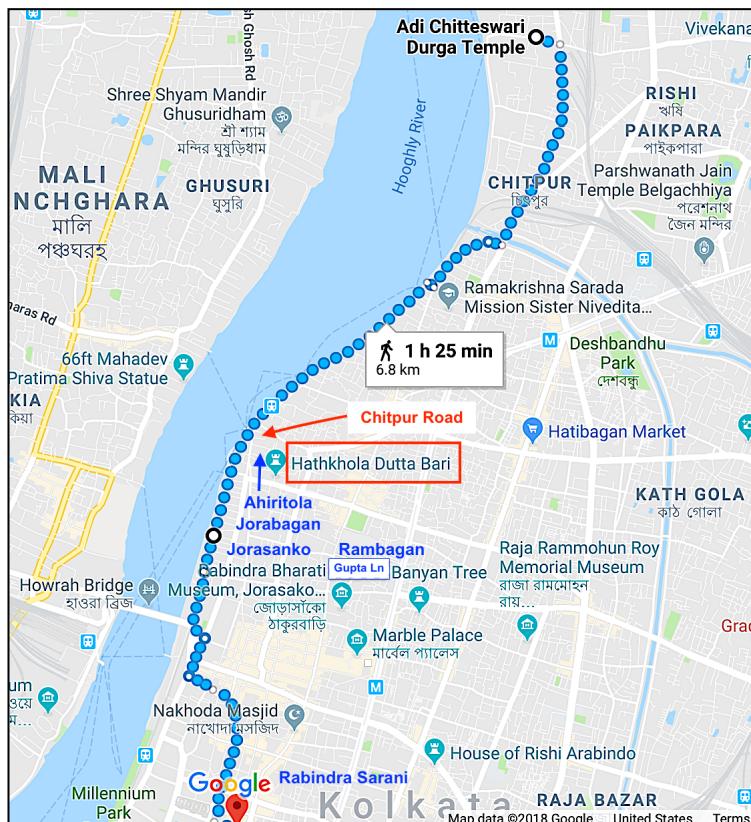
* HATKHOLA DUTTA FAMILY - ITS BEGINNINGS

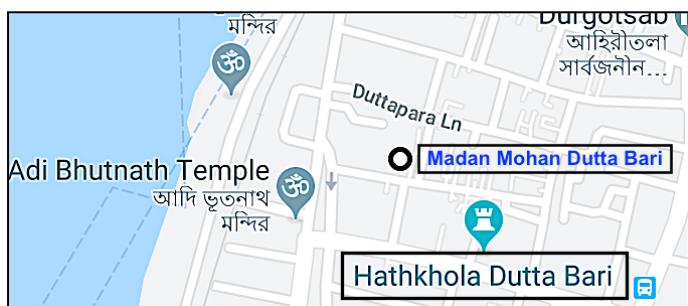


Fort William of the Kingdom of Bengal of EIC
Engraving by Jan Van Ryne. 1754.
Courtesy: British Library

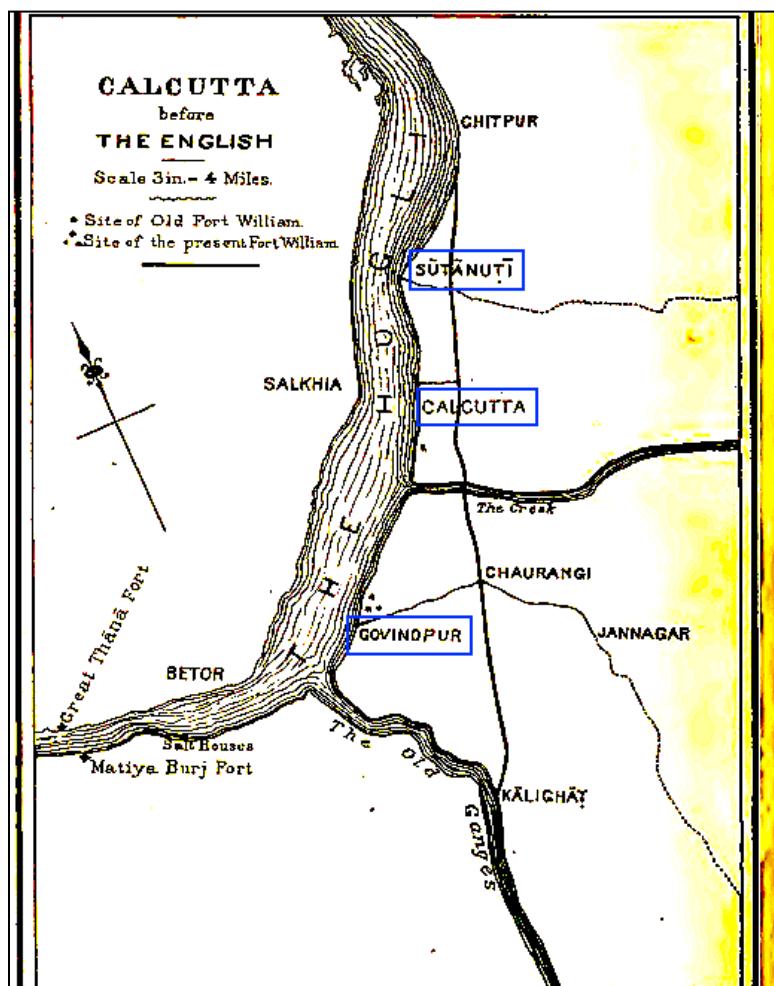
Note: The following text is a brief summary of pages 43, 91-93 of Pran Krishna Dutta's *Kolikata Itibritta* (কলিকাতার ইতিহাস) pub. 1981; not a word-by-word translation. Those interested in greater details should directly read the book.

In 1698 AD, the East India Company gifted considerable wealth to Prince Azim-us-Shan, Viceroy of Bengal and grandson of Emperor Aurangzeb, and obtained permission from the zamindars of Sutanati, Kolikata, and Gobindapur. Apparently there were two distinct areas of Gobindapur; one called Gobindapur Paikan (গোবিন্দপুর পাইকান) and the other Gobindapur Kolikata (কলিকাতা) purchased at different times. The Company first purchased Gobindapur Paikan which became part of 24 Parganas. Later, in 1710 AD (according to a different information source), Gobindapur Kolikata was purchased, which was marshy undeveloped land but eventually became incorporated into Calcutta.





The descendants of Gobinda Sharan Dutta probably were initially reluctant to give up some of their properties for the compensation offered, and so the East India Company altered their strategy. The young Duttas were offered jobs with the Company. Ram Chandra Dutta (Gobinda Sharan's grandson; 3rd son of Baneshwar) was appointed as Dewan ... powerful government official ... to control the import-export activities of the Company. Ram Jeevan Dutta (another grandson of Gobinda Sharan; only son of Ram Narayan) was also appointed to a good job.



Eventually, the Company proposed to buy out their Gobindapur home, as well as provide some land in Sutanati village without any requirement to pay taxes. Ram Chandra Dutta agreed to the proposal and took charge of the extensive property ... **between Jorasanko and Rambagan** where he had a mansion with garden constructed for the family. (*Sutanati, then known as "Chatanati" extended from the present Mint to Sovabazar ... ref: Army and Navy Magazine, Vol. IV p 198, by Admiral Sir Edward Belcher- pub. 1882*)

Ram Jeevan Dutta took some property between Arihitola and Jorabagan. The other brothers stayed back at Gobindapur. At his new home, Ram Chandra Dutta established a small Shiva Temple. The Lord was named "Ramchandreshwar Shambhu (naturally-occurring রামচন্দ্রেশ্বর শতু)" ... a naturally-occurring Banalinga (বাণলিঙ্গ) from the Narmada river bed.

In 1756 ... (ref: Wiki etc. - Siege of Calcutta) ... Siraj ud-Daulah, the last independent Nawab of Bengal, attacked Calcutta. He was angered because the Britishers were expanding their control over Bengal by fortifying the factories that they built. The Dutta family suffered

considerable loss because of the attack, but got compensated by the British. Eventually the extended family members all moved into Hatkhola. Gobinda Sharan's Dutta family became known as the Hatkhola Dutta family.

Narratives of some other descendants of the Hatkhola Dutta family are provided elsewhere in this book.

Andul > Barada - Muragachha Pargana: Hari Sharan Dutta

* Andul > Barada - Muragachha Pargana

* HARI SHARAN DUTTA (# 17- Andul, Barada - Muragachha Pargana)

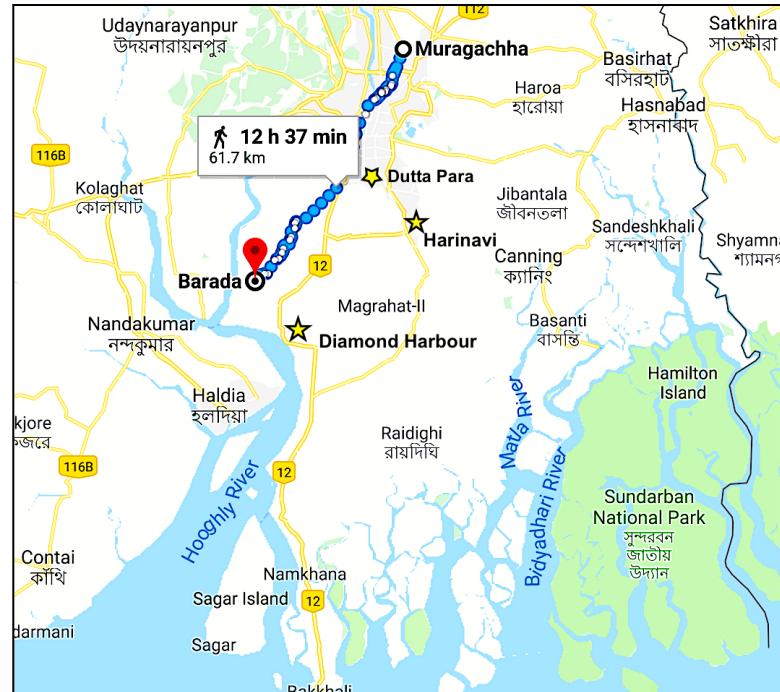
As referenced in Atul Krishna's book, after disagreements with his elder brothers Ram Sharan & Gobinda Sharan, Hari Sharan went to place called "**Barada**" located within the "**Muragachha Pargana**".

After Sirajudullah was defeated in the battle of Plassey in 1757, Mirjafer handed over 24 "Parganas" or Revenue Divisions to Lord Clive as a gift in accordance with an agreement between him and the East India Company. "Muragachha Pargana" was one of those 24 Parganas. (reference: page vi of the "Tourist Guide Book of Sundarbans" published in 2015, information by courtesy of Joydeb Das)

Muragachha is now a town in the present-day district of North 24 Parganas. Barada village is about 61 km south-west of Muragachha.

There is a locality called "**Dutta Para**" at Purba Barisha; about 32 kilometers north-west of Barada, where descendants of Hari Sharan may be living there to even this day, though it is doubtful whether anyone from those families could provide information linking them to our ancestry.

South-east of Dutta Para is a town called **Harinavi**. As indicated by an anonymous source, there may be some descendants of Hari Sharan living here as well.



* UMESH CHANDRA DUTTA (1840–1907)

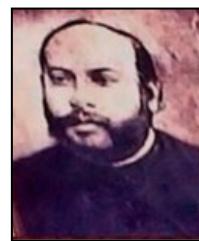


He was one of Harinavi's prominent residents; an educationist and social reformer. Hailing from a Kayastha family, he joined the Brahmo Samaj after being inspired by Debendranath Tagore and Keshab Chunder Sen (ref: Wikipedia, Banglapedia). Considering the information discussed above, it is quite possible that he was a descendant of Hari Sharan Dutta.

* AKSHAY CHANDRA CHOWDHURY (# 23)

| | |
|----|----------------------------------|
| 1 | Purushottama Dutta |
| 12 | Tekari Debdas Dutta Chowdhury |
| 17 | Ram Sharan |
| 18 | Kashiswar |
| 19 | Harish Chandra |
| 20 | Srimanta |
| 21 | Bishwambar |
| 22 | Mihir Chandra |
| 23 | Akshay Chandra ♥ Sarat Kumari |

Akshay Chandra Chowdhury (1850-1898) the poet, son of Mihir Chandra Chowdhury, was from Andul's Dutta Chowdhury family. He did his Masters in Arts from the Presidency College of Calcutta, and was an attorney by profession. He was intimately connected with the Tagores of Jorasanko. He was a noted contributor to the "Bharati" newspaper, and also editor for some time. His first poem "Bharat" was published in 1868. His long poem "Bharat Gatha", narrating the history of India from ancient times upto the Sepoy Mutiny, was published in 1895. However, his longest poem "Udasin" published in 1875 earned him considerable recognition and praise.



Akshay Chandra

কবি অক্ষয়চন্দ্র চৌধুরী আনন্দুলের চৌধুরী বংশে জন্মগ্রহণ করেন। পিতার নাম মিহিরচন্দ্র চৌধুরী। কবি প্রেসিডেন্সী কলেজ থেকে এম.এ পাশ করেন এবং কর্মজীবনে তিনি একজন এটার্নি ছিলেন।

জোড়াসাঁকোর ঠাকুরবাড়ীর সাথে তাঁর ঘনিষ্ঠ সম্পর্ক ছিল। তিনি "ভারতী" পত্রিকার অন্যতম উদ্যোক্তা ছিলেন এবং কিছুকাল পত্রিকাটির সম্পাদনাও করেন। ১২.৪.১৮৬৮ তারিখের চৈত্রমেলার দ্বিতীয় অধিবেশনের পঠিত কবিতা "ভারত" তাঁর প্রথম মুদ্রিত রচনা। প্রাচীন কাল থেকে সিপাহী বিদ্রোহ পর্যন্ত বিস্তৃত কালের ভারতবর্ষের ইতিহাস অবলম্বনে তিনি "ভারত গাথা" (১৮৯৫) নামে একটি দীর্ঘ কাব্য রচনা করেন। তাঁর দীর্ঘতম এবং শ্রেষ্ঠ কাব্য "উদাসিনী" (১৮৭৫) সেই সময়ে বিশেষ প্রশংসিত হয়েছিল।

অগ্রহায়ণ ১২৮৯-র (১৮৮২) "ভারতী"-তে প্রকাশিত "অভিমানিনী নির্মলিনী" কবিতটি রবীন্দ্রনাথের "প্রভাত সঙ্গীত" এলাঙ্গে মুদ্রিত হয়েছিল।

Courtesy: http://www.milansagar.com/kobi/akkhoy_choudhury/kobi-akkhoychandrachoudhury.html



Read here in Rabindranath's own words about Akshay Chandra's influence on the Tagores.

(19) *Literary Companions*

There came to me in my boyhood a friend whose help in my literary progress was invaluable. Akshay Chowdhury was a school-fellow of my fourth brother. He was an M. A. in English Literature for which his love was as great as his proficiency therein. On the other hand he had an equal fondness for our older Bengali authors and Vaishnava Poets. He knew hundreds of Bengali songs of unknown authorship, and on these he would launch, with voice uplifted, regardless of tune, or consequence, or of the express disapproval of his hearers. Nor could anything, within him or without, prevent his loudly beating time to his own music, for which the nearest table or book served his nimble fingers to rap a vigorous tattoo on, to help to enliven the audience.

He was also one of those with an inordinate capacity for extracting enjoyment from all and sundry. He was as ready to absorb every bit of goodness in a thing as he was lavish in singing its praises. He had an extraordinary gift as a lightning composer of lyrics and songs of no mean merit, but in which he himself had no pride of authorship. He took no further notice of the heaps of scattered scraps of paper on which his pencil

writings had been indited. He was as indifferent to his powers as they were prolific.

One of his longer poetic pieces was much appreciated when it appeared in the *Bangadarsan*, and I have heard his songs sung by many who knew nothing at all about their composer.

A genuine delight in literature is much rarer than erudition, and it was this enthusiastic enjoyment in Akshay Babu which used to awaken my own literary appreciation. He was as liberal in his friendships as in his literary criticisms. Among strangers he was as a fish out of water, but among friends discrepancies in wisdom or age made no difference to him. With us boys he was a boy. When he took his leave, late in the evening, from the *mujlis* of our elders, I would buttonhole and drag him to our school room. There, with undiminished geniality he would make himself the life and soul of our little gathering, seated on the top of our study table. On many such occasions I have listened to him going into a rapturous dissertation on some English poem; engaged him in some appreciative discussion, critical inquiry, or hot dispute; or read to him some of my own writings and been rewarded in return with praise unsparing.

My fourth brother Jyotirindra was one of the chief helpers in my literary and emotional training.

He was an enthusiast himself and loved to evoke enthusiasm in others. He did not allow the difference between our ages to be any bar to my free intellectual and sentimental intercourse with him. This great boon of freedom which he allowed me, none else would have dared to do; many even blamed him for it. His companionship made it possible for me to shake off my shrinking sensitiveness. It was as necessary for my soul after its rigorous repression during my infancy as are the monsoon clouds after a fiery summer.

But for such snapping of my shackles I might have become crippled for life. Those in authority are never tired of holding forth the possibility of the abuse of freedom as a reason for withholding it, but without that possibility freedom would not be really free. And the only way of learning how to use properly a thing is through its misuse. For myself, at least, I can truly say that what little mischief resulted from my freedom always led the way to the means of curing mischief. I have never been able to make my own anything which they tried to compel me to swallow by getting hold of me, physically or mentally, by the ears. Nothing but sorrow have I ever gained except when left freely to myself.

My brother Jyotirindra unreservedly let me go my own way to self-knowledge, and only since then

could my nature prepare to put forth its thorns, it may be, but likewise its flowers. This experience of mine has led me to dread, not so much evil itself, as tyrannical attempts to create goodness. Of punitive police, political or moral, I have a wholesome horror. The state of slavery which is thus brought on is the worst form of cancer to which humanity is subject.

My brother at one time would spend days at his piano engrossed in the creation of new tunes. Showers of melody would stream from under his dancing fingers, while Akshay Babu and I, seated on either side, would be busy fitting words to the tunes as they grew into shape to help to hold them in our memories.¹ This is how I served my apprenticeship in the composition of songs.

My Reminiscences: By Rabindranath Tagore,
(Bengali to English translator unknown)
pub. 1917 by The MacMillan Company, Section 19.

* SARAT KUMARI CHOWDHURY

Sarat Kumari, Akshay Chandra's wife, was primarily a journalist, & her short stories became very popular. See book extract below.

Ref: www.streeshakti.com/bookS.aspx?author=8



"Sarat Kumari was a writer in Bengali. She was born and brought up in Lahore, where her father Shashibhusan Basu worked. Her short stories were very popular in her own time. Rabindranath Tagore especially liked her work. She was married at the age of ten to the poet Akshay Kumar Chaudhury, who was intimate with the Tagores.

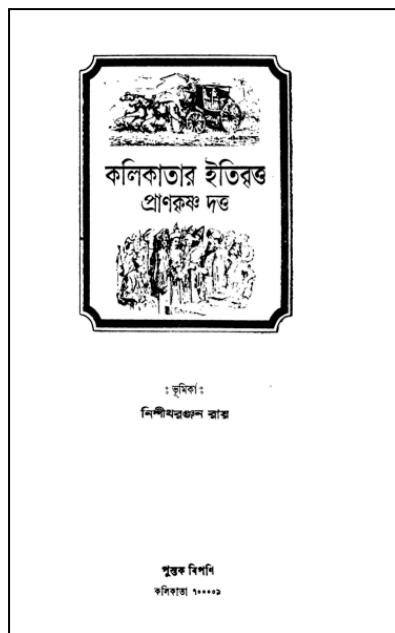
She was primarily a journalist, and only one of her works was published as a book, entitled Shubha Bibaha ("Auspicious Marriage"; the conventional term used to announce a wedding). Her best-known story is "Adorer Na Anadorer?" (Loved or Unloved? 1891) a subtly written, yet powerful portrayal, of the way women unthinkingly imbibe and project male prejudice. Her work is focused and stream-like; a technique admirably suited to the short story, but not to the long work, which probably explains her chosen literary form. She also wrote essays on women's issues, such as "Ekaal o Ekaaler Meye". Many of these were published in Swarnakumari Devi's (q.v.) journal Bharati."

* Andul > Hatkhola / Kolkata
 * PRAN KRISHNA DUTTA (# 24)

| | |
|----|---|
| 1 | Purushottama Dutta |
| 12 | Tekari Debdas Dutta Chowdhury (Andul) |
| 17 | Ram Sharan Dutta Chowdhury |
| 18 | Param Chand Dutta Chowdhury |
| 19 | Krishna Kingkar Dutta Chowdhury |
| 20 | Binod Behari Dutta Chowdhury <i>(moved to Hatkhola Dutta relative Ram Jeevan Dutta's home)</i> |
| 21 | Bhawani Charan Dutta (Hatkhola/Kolkata) |
| 22 | Kashinath Dutta |
| 23 | Bhagawan Chandra Dutta |
| 24 | Pran Krishna Dutta |



Pran Krishna Dutta (1851-1909), though born and brought up in Kolkata, is a descendant of the Dutta Chowdhury family of Andul.



The ancestral chart above is derived from Bhaktivinod Sri Kedarnath Datta's 2nd edition of Dutta Vansa Mala (দত্তবংশমালা) which was published on 28th Falgun, 1306 BS (1899 AD).

Ram Sharan Dutta Chowdhury's 5th son was Param Chand Dutta Chowdhury.

One of Param Chand's grandsons, Binod Behari Dutta Chowdhury, was the great-great-grandfather (ঠাকুরদার ঠাকুরদা) of Pran Krishna Dutta.

In the magazine "Nabyabharat" (নব্যভারত), from the month of Ashwin 1308 BS (1901 AD) to Magh 1310 BS (1904 AD), Pran Krishna wrote 14 straight chapters of "Kalikatar Itibritto" (কলিকাতার ইতিহাস). He passed away in 1909 AD. Almost 72 years after that, a Kolkata-based publisher Pustak Bipani in 1981 AD released "Kalikatar Itibritta" in book format with several additions.

In "Kalikatar Itibritta", Pran Krishna mentioned that his great-great-grandfather Binod Behari Dutta Chowdhury moved out of their Andul ancestral home, and took refuge at the residence of Ram Jeevan Dutta of Hatkhola Dutta lineage during the Bargi (Maratha horsemen) attacks of the early 18th century.

Binod Behari and his descendants permanently settled down in Kolkata, and never returned to Andul, even after the attacks were over. That is why Pran Krishna was mistakenly thought of as a descendant of the Hatkhola Dutta family, but it is only recently that Dr. Debasis Bose, a Kolkata-based dermatologist with a passion to research the ancestral history of traditional families of Kolkata, publicly presented that Pran Krishna's original roots were in Andul.

In "Kalikatar Itibritta", Pran Krishna Dutta has provided historical information about the development of the city of Kolkata. He also wrote about the ancestry of some distinguished and traditional families ... including that of his Andul ancestors. In pages 88-89 (পৃঃ ৮৮-৮৯), he has described how his ancestral relative Kashiswar Dutta Chowdhury, with the help of Prince Khurram (future Emperor Shah Jahan), restored the zamindari that had been plundered by his uncle Gobinda Sharan Dutta. Subsequently, Kashiswar further enhanced the greatness of the zamindari with the help of his elder brothers. Pran Krishna's detailed narrative of this incident indicates that he kept in touch with the Andul family while he wrote about them.

Pran Krishna Dutta

As an example of his writing about Andul, here is a partial extract from page 85 (পঃ৮৫) of his book:

কয়েকটি আচীন পরিবার

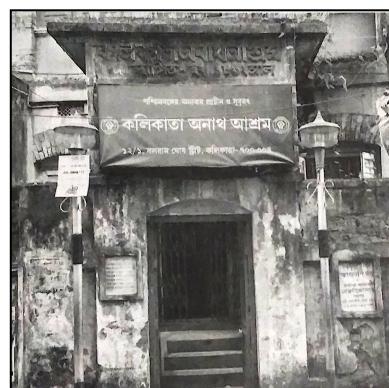
৬

তেকড়ির প্রস্তুত নাম দেবদাস দত্ত, তিনি আন্দুলে আসিয়া সরন্তীতীরে বৃহৎ অট্টালিকা, দেবালয় প্রভৃতি রাঙ্গোপযুক্ত কীর্তি স্থাপন করিয়া বাস করিতে গাগিলেন। কবিবাচ তাহার দিগ্ধিজনপ্রকাশ গ্রন্থে আন্দুলের প্রস্তুত নাম এক স্থলে ‘চান্দোল’ অপর স্থানে ‘পারীজ্ঞ’ বলিয়া উল্লেখ করিয়াছেন। দেবদাস দন্তের ভবন এক্ষণে ভগ্নস্তুপ ও জঙ্গলে পরিণত হইয়া রহিয়াছে এবং কতক অংশে যিঞ্চি মহাশয়েরা বাস করিতেছেন। দেবদাসের সময় হইতে ইঁহারা চৌধুরী উপাধিতে পরিচিত হইয়াছেন। আন্দুলের অনেক কামনা ও প্রাঙ্গণাদি চৌধুরী-দিগের দ্বারা তাহাদের প্রদত্ত ভূমিতে আসিয়া বাস করিয়াছিলেন, এক্ষণে আন্দুলের যাহারা রাজা বলিয়া পরিচিত, তাহারা এবং আন্দুলের মল্লিক বংশ চৌধুরীদিগের দ্বারাই প্রতিষ্ঠিত বলিয়া শুনা যায়।

Samikshan Sengupta, in his Quora blog "[A Forgotten Samaritan - Pran Krishna Dutta !](#)" writes that Pran Krishna was a close friend of Keshub Chandra Sen, and became a member of the Brahmo Samaj.

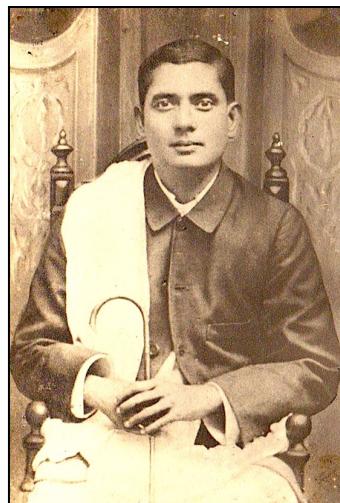
He and his wife Khantamani Devi (ক্ষান্তমণি দেবী) had no children of their own, but they dedicated themselves towards providing shelter and care for orphans. They opened several orphanages with the help of rich donors; not all the orphanages could be sustained due to lack of funds. Eventually in January 1904, a permanent location for the **Calcutta Orphanage** (see picture at right) was set up at 12/1 Balaram Ghosh Street over a 23 kottah land donated by Kumar Manmatha Nath Mitra.

The Quora blog references Debasis Bose's writeup "[Kolikatar Anathashram](#)" (কলিকাতার অনাথাশ্রম) published in Harappa magazine.

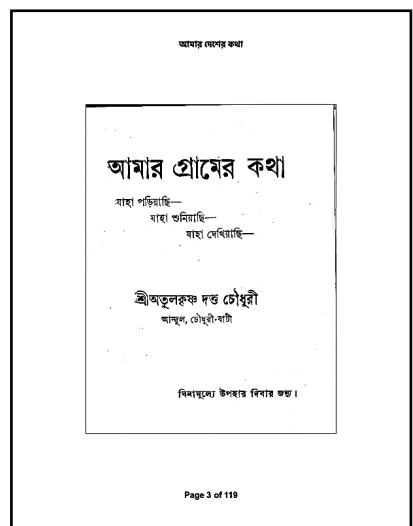


* Andul > Rangoon > Kolkata
 * ATUL KRISHNA DUTTA CHOWDHURY (# 24) and FAMILY

| | |
|----|-------------------------------------|
| 1 | Purushottama Dutta |
| 12 | Tekari Debdas Dutta Chowdhury |
| 17 | Ram Sharan |
| 18 | Kashiswar |
| 19 | Harish Chandra |
| 20 | Ram Prasad |
| 21 | Baranasi |
| 22 | Golak Chandra |
| 23 | Nilkantha |
| 24 | Atul Krishna *Rangoon, Kolkata |



Atul Krishna Dutta Chowdhury



আমার গ্রামের কথা



The same book with hardcover is known as "Amar Desher Katha (আমার দেশের কথা)".

Atul Krishna Dutta Chowdhury in his book "*Amar Gramer Katha*" (আমার গ্রামের কথা) published in 1944, has provided historical information about our ancestry in great detail. In the preface of his book he gives credit to an older book "*Dutta Vansa Mala*" (দত্ত বংশ মালা) written by Kedarnath Dutta, a famous Vaishnav scholar who was also of our ancestry. Atul Krishna has also left personal notes with invaluable information that has helped consolidate what is in the book. He has meticulously listed our ancestors and descendants to the extent known to him ... some of it related to earlier ancestors being based on Kedarnath's listings. Each individual is assigned a descendant number with respect to our earliest known ancestor; Purushottama Dutta being identified as (# 1).

* GOLAK CHANDRA DUTTA CHOWDHURY (# 22):

Golak was Atul Krishna's grandfather, and Private Secretary of Raja Rajnarayan Roy of Andul Raj. Since Raja Rajnarayan Roy was Joint Secretary of Raja Radhakanta Deb Bahadur's *Dharma Sabha* (ধর্ম সভা ... socio-religious reform organization), Golak Chandra briefly served as Honorary Secretary of the organization; the meetings of which used to take place at the residence of the Dutta Chowdhury family of Andul. After Raja Rajnarayan Roy passed away, his only son and successor Bijoy Keshub Roy being a minor; Golak Chandra officiated as the *Dewan* (Chief Administrator) of the Andul Raj estates, and continued to serve in that role for 42 years. He was very popular amongst all. He passed away in circa 1862. He had himself written his will in eloquent classical Bengali, which happened to be presented during a judicial trial in the court of none other than the great Bankim Chandra Chattopadhyay, Senior Deputy Magistrate of Howrah District and distinguished author of the Bengal Renaissance. Bankim was so impressed with the flowery language of Golak Chandra's will that he took it home to read it during his free time and extract a copy for himself.

বাবু গোলকচন্দ্র দত্ত বৰ্ষণ—নিবাস আন্দুল ।
 চতুরঙ্গ, দলপতি, পদে উপাধি চৌধুরী ।
 এ গ্রাম ইহাদিগের পুর্বে জমিদারী ॥
 পুরুষোত্তম বংশজ, ইনি রাজ সভামন্ত ।
 সত্য, ভব্য, মহাশয়, বিদ্যায় বিশারদ ॥

Kayastha Kausstabha (কায়স্থ কৌস্তভ) p47

by
 Raja Raj Narayan Ray Bahadur of Andul

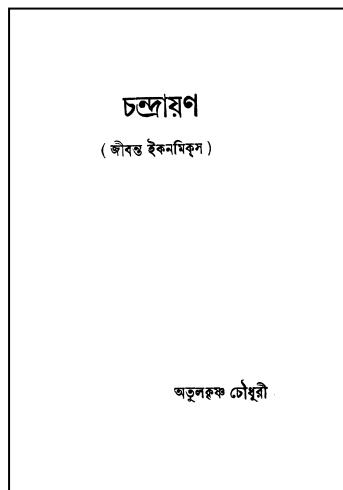
This is what Raja Raj Narayan Ray Bahadur of Andul wrote about Golak Chandra Dutta Chowdhury who was the Chief Administrator of the Raja's estates:

Babu Golakchandra Dutta Barman - resident of Andul. Accomplished, leader, holder of the "Choudhury" title. Their Zamindari established in this village before others. Descendant of Purushottama, member of the Royal Court. Polite, calm, a gentleman and a scholar.

*** NILKANTHA DUTTA CHOWDHURY (# 23):**

Of the three sons of Golak Chandra, Nilkantha became his father's associate at the Andul Raj estate. He passed away quite young when his only son, Atul Krishna was still an infant.

*** ATUL KRISHNA DUTTA CHOWDHURY (# 24):**



When Atul was still young, his uncle Haridas destroyed most of their share of inherited property. So, Atul had to look for gainful employment at a tender age. In 1892 he got married to the daughter of Kalipada Ghosh of Shyampukur, Kolkata.

His father-in-law was a disciple of Ramakrishna Paramahansa, and senior employee at the Indian branch of John Dickson & Company; a reputed British firm engaged in the paper manufacturing business.

Atul got the opportunity of being trained at the office of his father-in-law, and in 1896 got deputed to the firm's office in **Rangoon (Yangon)**, Burma where his employment as the company's agent was confirmed after five years.

After twenty years of service at Rangoon, Atul got a transfer to the Kolkata office. At that time, he was able to build his new home in Kolkata at 100 Acharya Prafulla Chandra Road. He worked in several cities, and retired after a total service of thirty years. Subsequently with the help of his sons, he started his own business which was a success.

"Chandrayan (চন্দ্রায়ণ) by Atul Krishna is about his life-experiences; is available at archive.org

| | |
|----|----------------------------------|
| 1 | Purushottama |
| 12 | Tekari Debdas Dutta Chowdhury |
| 17 | Ram Sharan |
| 18 | Kashiswar |
| 19 | Harish Chandra |
| 20 | Srimanta |
| 21 | Ramchand |
| 22 | Ishan Chandra |
| 23 | Apurba Krishna ♥ Hemlata |
| 24 | Phani Bhushan |
| 25 | Siddhish Chandra ♥ Kamala |
| 26 | Basanta |
| | Prasanta |
| 26 | Basanta ♥ Aloka |
| 27 | Srinjoy |
| 27 | Sanjeet |

Basanta Chowdhury (1928-2000) was a famous actor in Bengali and Hindi movies. He was successful as a hero even before the era of Uttam Kumar.



Basanta Chowdhury

He was born on 5th May, 1928 in Nagpur. In 1945, he completed his Matriculation Examination from D.N.H. School. After that, he finished his graduation from **Morris College** in 1949. He was a renowned numismatist (*collector of rare coins*). His collection of Kashmiri and Persian shawls were also enviable. The great film director Satyajit Ray admired his collection, and even used them for some of his masterpiece films.

Basanta was also a great collector of artifacts; especially Ganesha idols. "Ganapati", an exhibition of Ganesha idols was held at the ABC Hall, Indian Museum, Kolkata from 17 to 27 September 2015. A total 30 artifacts were displayed, out of which 16 had been donated by Basanta Chowdhury.

The Telegraph online edition dated 27 August 2019, while reporting the recovery of a stolen 10th century Vishnu idol that was subsequently stored in a special high-security gallery of the Indian Museum, also states that on display in the same gallery are 101 idols of Lord Ganesha donated by the late Basanta Chowdhury. See picture of one of his donated Ganesha idols.

Basanta's first film was "Mahaprasthaner Pathe" by director Kartik Chattpadhyay in 1952. Some of his memorable films were: "Bhagaban Shri Krishna Chaitanya", "Jadu Bhatta"; "Andhare Alo"; "Deep Jele Jai"; "Anushtoop Chhanda", "Abhaya O Srikanta", "Raja Rammohan Roy", "Diba Ratri Kabya", and "Devi Chowdhurani". He was also associated with amateur theatre and radio.

In 1965, he was awarded the Best Actor Prize for his film "Raja Rammohan" by B.F.J.A. In 1996; he also received Bangla Stage Centenary Star Theatre award from Calcutta University. He had also acted in several Hindi films like "Ek Doctor Ki Maut", "Grahan", "Mahayatra", "Yatrik", and "Parakh". He had been the Sheriff of Kolkata. He was also appointed as the Chairman of Nandan: West Bengal Film Centre, Rabindra Sadan, Calcutta.

He passed away on 20th June, 2000 at the age of 72. His image of wearing the Bengali Dhoti and Panjabi, with his inimitable baritone voice still remains in the hearts of all his admirers.



Ganesha from Basanta's collection
photo: Biswarup Ganguly

Note: The above text is based on information from: {1} blog by Joy Mukherjee, 11th Aug, 2008; gomolo.com, {2} The Tribune India online edition June 21, 2000.

At least on one occasion, Basanta Chowdhury interfered in a Satyajit Ray film, much to the chagrin of the internationally acclaimed director. Circa 1955. Ray was shooting Aparajito, the second film in the Apu Trilogy. He had roped in Pinaki Sengupta and Smaran Ghosal to play the boy Apu and the character in his adolescence respectively. He was hunting for an actress to play Leela, Apu's friend. Leela had a major presence in author Bibhutibhushan Bandopadhyay's novel on which the film was based.

*Ray auditioned Tandra Barman for Leela's role but was not satisfied, and dropped her from the film. The other actress to audition for the role was Alaka Chakraborty (**note:** Basanta's wife-to-be; name spelt as Aloka elsewhere) whose grandfather Ajit Kumar Chakraborty was a close friend of Satyajit's father Sukumar Ray. Alaka at that time was in a relationship with Basanta Chowdhury, and upon hearing that she was supposed to appear in a film, the actor stepped in and denied her the role. Nothing could deter him to stop Alaka from working in films; not even one by Ray. A bitter Ray was left frustrated, and decided to remove Leela's character entirely from the film. Ray did mention the Basanta-Alaka incident in his memoir—My Years with Apu—though he did not take the actor's name. This was perhaps because Ray had a cordial relation with Basanta.*

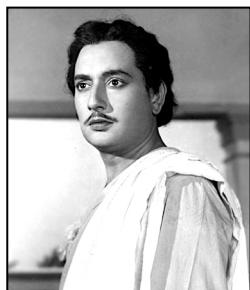
Note: The above text is an extract from article dated April 6, 2018 by Probuddha in radiobanglanet.com website.

Basanta lived at Ranikuthi, Tollygunj in Kolkata so as to be close to the studios where he worked. He initially used to attend the family Durga Puja at Andul.

When he came to know that an ancestral distant relative in Andul had covertly sold a part of present-day Andul High School which happened to be his ancestral property without consulting him or his brother, he stopped attending the puja for several years; more so because the same relative was the organizer of the family's annual Durga Puja as well. However, being intimately close to Banbehari Datta Chaudhury's family, he later resumed attending the pujas on being persuaded by Banbehari to do so.

The 1960's were bad times for the family's ancestral annual Durga Puja due to lack of funds. It was then that Basanta Chowdhury, together with Banbehari Datta Chowdhury and Dr. Biren Chaudhuri, came forward to provide the necessary financial support and help. With the blessings of Ma Durga, it was possible to continue the traditional Puja of the family.

Basanta had been suffering from lung cancer for quite sometime, but it was a terribly sad story of constant misdiagnosis by his doctor who wrongly sent him to undergo prostate surgery. Since there was no improvement in his condition after that, several tests were run by other doctors, but the correct diagnosis came in too late. He passed away in June 2000.



Basanta as "Raja Rammohan" - 1965



Basanta & Suchitra in "Megh Kalo" - 1970





Sadhanā & Basanta in Bimal Roy's "Parakh"
1960



Satyajit Ray with French president Francois Mitterrand (left), and Basanta Chowdhury (right); after Ray is conferred with the "Legion of Honour" ... France's highest civilian award ... during a function at National Library in Calcutta on February 2, 1989.

In the Hindi film "Parakh" (1960) ... see above ... he starred in the lead role with actress Sadhanā; director Bimal Roy having received Best Director Award for the film.

* THE FAMILY'S ANCESTRAL LINKS

The ancestral branch and applicable descendant numbers for Basanta Chowdhury and his family were not documented in Atul Krishna Dutta Chowdhury's book Amar Gramer Katha (আমার শামের কথা). This was because Basanta's immediate ancestors had moved to Nagpur long before the time that Atul Krishna's book was released in 1944, and contacts with relatives in Andul could not be regularly maintained.

When awarding the medal, Mitterrand had said: "*France pays tribute to a great film director and a friend. She wants to show her gratitude to a great creator who continues to bear witness to the plight of all humanity.*"

Reference: Article in UPI Archives by Mihir Mukherjee dated Feb 2, 1989 at <https://www.upi.com/Archives/1989>

However, we have now been able to logically establish the ancestral links on the basis of the following information obtained from relatives or documents:

[1] Sometime in the past, an ancestor ... **Chandi Charan** (# 24) who lived in Kolkata, had become victim of a covert action by which his property; part of present-day Andul High School, was sold without his permission. This transaction was carried out by a distant ancestral relative who managed the properties of ancestral relatives.

[2] As stated in the previous page, **Basanta** regretted that an ancestral distant relative in Andul had covertly sold his ancestral property without consulting him or his brother. Basanta's description of his property matched that of Chandi Charan as stated above. The deceiving relative in question also seemed to be the same individual who sold Chandi Charan's property without authorization.

[3] Considering the information described in [1] and [2] above ... in both instances, part of the same property covertly being sold by the same person ... it does not take much effort to conclude that Chandi Charan must have been closely related to Basanta's ancestors. **Ancestral property traditionally gets divided between descendants.**

[4] **Apurba Krishna Dutta Chowdhury (# 23):** See section on "Our Shiva Temples". Apurba Krishna constructed & dedicated the temple of **Sri Sri Saurendra Mohaneshwar** adjacent to our Durga Dalan at Andul. Also, as stated in Atul Krishna's book Amar Gramer Katha (আমার শামের কথা) p47, Apurba Krishna practiced law at Nagpur, and was principal of the local College of Law. He was married to Hemlata, daughter of Kalikrishna Mitra of Barasat in present-day district of North 24 Parganas, West Bengal. He was a law lecturer at **Morris College** of the erstwhile Central Provinces. This college is in **Nagpur** of present-day state of Maharashtra, and is currently known as "Vasantrao Naik Government Institute of Arts and Social Sciences".



শ্রী শ্রী সৌরেন্দ্র
মোহনেশ্বর

[5] As stated above, and confirmed by his son Srinjoy, Basanta graduation from **Morris College, Nagpur**. Nagpur is a big city with many colleges, and Basanta could have graduated from a different college. But the fact that he graduated from Apurba Krishna's Morris College establishes an ancestral connection.

Andul > Nagpur > Kolkata: Basanta Chowdhury

| Andul | Nagpur |
|-------------------|---------------------|
| 22 Ishan Chandra | |
| 23 Kali Krishna | 23 Apurba Krishna |
| 23 Prana Krishna | 24 Phani Bhushan |
| 23 Apurba Krishna | 25 Siddhish Chandra |
| | |
| 25 Dilip | 26 Basanta |
| 25 Dipak | 26 Prasanta |
| 25 Shyamal | |

Note: Chandi Charan was Basanta's Grand-Uncle (बड़े दानू).

[6] We can now establish an ancestral connection as charted here. Chandi Charan was Basanta's grand-uncle (बड़े जर्जु). Using an "Estimated Timeline" with reasonable assumptions also confirms that Apurba Krishna was Basanta's great-grandfather. Phani Bhushan being Apurba's son, as referenced in Atul Krishna's book, was Basanta's grandfather. Srinjoy has confirmed that Siddhish Chandra was Basanta's father.

| year AD | Estimated Timeline: Basanta Chowdhury |
|------------|---|
| 1838 | Apurba Krishna (# 23): Birth year - assumed 30 years older than son Phani Bhushan. |
| 1868 | Phani Bhushan (# 24): Birth Year - assumed 30 years older than son Siddhish Chandra. |
| 1886 | 48-year old Apurba Krishna (# 23) , law lecturer at Morris College, Nagpur. <i>Ref: Document University of Allahabad - Calendar 1906-1907, p313-314</i> |
| 1898 | Siddhish Chandra (# 25): Birth Year - assumed 30 years older than son Basanta. |
| 1928 | Basanta Chowdhury (# 26): Birth Year. <i>Reference: Wiki.</i> |

Siddhish Chandra and his sons, Basanta and Prasanta, who grew up in Nagpur are most probably descendants of Apurba Krishna Chowdhury.

Durga Puja

DURGA PUJA

This chapter briefly focuses on the historical tradition of Durga Puja, with discussion on features of the images. Ceremonies conducted on the last day of puja at Andul to bid farewell to the image are also discussed.



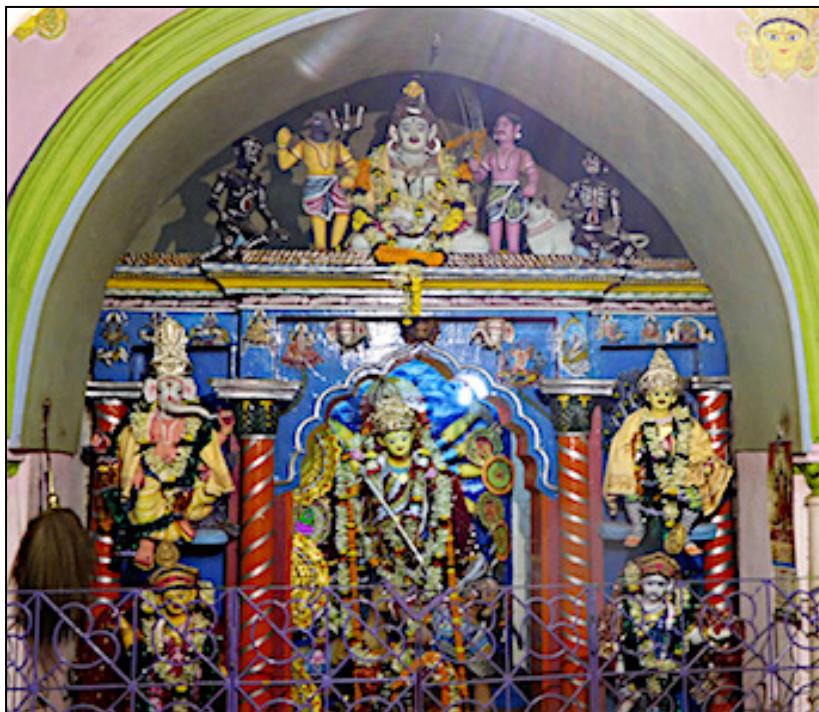
Inanna is an ancient Sumerian goddess, worshipped during the period 4000 BC to 3100 BC in Sumer located in Southern Mesopotamia of present-day Iraq. Sumer was one of the earliest cradles of human civilization from where there has been exodus of peoples to other ancient sites like Persia and India.

It is interesting that Goddess Inanna with weapons behind her back, and one foot on a lion, had the same attributes as Goddess Durga. The sun in Inanna's background probably evolved through the centuries into sun-worship in Persia and India. Our earliest ancestors were sun-worshippers.

pic credit: Sailko, Wikimedia Commons

Durga Puja

* OLDEST DURGA PUJAS IN BENGAL



Ma Mrinmoyee (মা মৃন্ময়ী) ... full view
courtesy: Dept. of Tourism, WB



Ma Mrinmoyee (মা মৃন্ময়ী)
courtesy: suvadip sanyal



Ma Mrinmoyee Temple Plaque
courtesy: pabitra sanyal



Probably the oldest known establishment in Bengal where Ma Durga is worshipped daily is a temple in Bishnupur, Birbhum District ... the Mrinmoyee Temple. King Jagat Malla established the Mrinmoyee temple in **997 AD**. Actually, Jagat Malla was ordered by Ma Mrinmoyee (মৃন্ময়ী) in his dreams to build this temple. The idol is made of Ganga clay.

There is no *Chali* (ছালি) backdrop. Lakshmi & Saraswati are placed **below** Ganesh and Kartik. Shiva, with his two attendants Nandi and Bhrangi, is perched above Durga. The face of Durga's mascot resembles more like that of a horse; not a lion ... even though in Bengal traditionally the lion is considered as her mascot. The mane resembles that of a horse ... not the fluffy mane of a lion. The body structure is also slim like that of a horse. Kings ride horses, and Jagat Malla being a king must have felt that the horse symbolizes immense power just like the lion. It was as if Durga's lion incarnated as a horse to become Ma Mrinmoyee's mascot ... **ঘোড়া-মুখ-সিংহ !!!**

Bankura is well known for ancient temples of terracotta. Ma Mrinmoyee's mascot symbolizing power and grace may well have been the inspiration to the potters for creating the famous Bankura's terracotta horse. From the 15th century onwards, the concept of horse as Ma Durga's mascot evolved further ... from "Ghora-Mukh-Singha (ঘোড়া-মুখ-সিংহ)" into "Ghora-Daba-Singha (ঘোড়া-দাবা-সিংহ)" ... the horse-face transformed into the "Knight" chess piece.

Several versions of these concepts were used for the annual Durga Puja images at the homes of many kings and zamindars.

Durga Puja

Why combine the lion, horse and knight chess piece? That is because the horse symbolizes immense power and grace just like the lion; especially in the case of kings who obviously rode horses in their battles. Chess (দাবা) was originally a royal game played by practically every king, queen, emperor, or maharaja. The knights used to ride powerful horses during battle or jousting games. So, to please the kings and zamindars celebrating Durga Puja on a grand scale, the artists let their imagination run wild so as to blend the lion, horse, and knight chess piece into an exotic *vahana* (বাহন) for Devi.

Here are some lion mascots of different style for Ma Durga, starting with two famous ones on terracotta temple panels dated to be about a century apart ... both in Hooghly district.



Rajrajeswar Temple - Kotalpur, Hooghly - founder unknown; date circa 1698 AD according to blogger Shyamal Kumar Ghosh



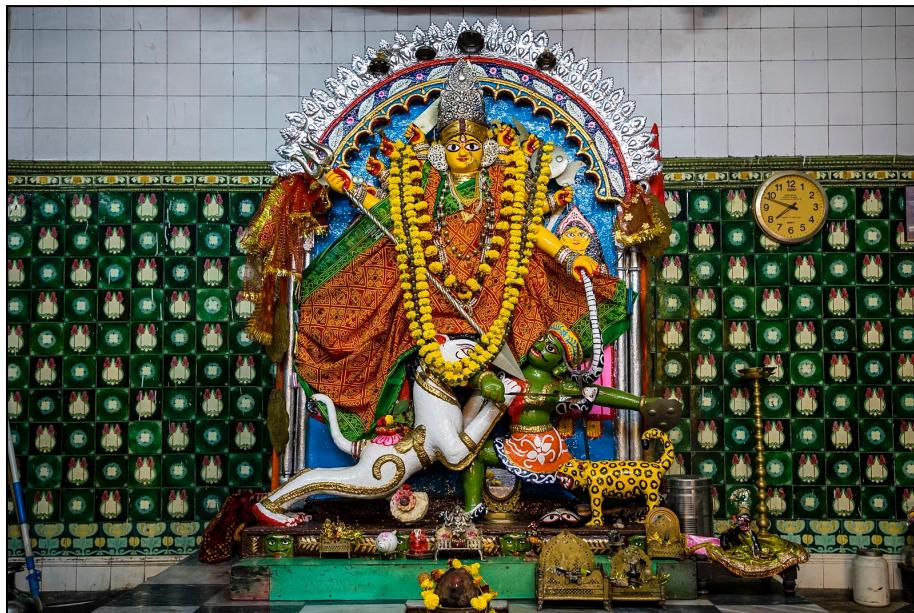
Ramchandra Temple - Guptipara, Hooghly - 18th century by Harishchandra Roy, king of Seoraphuli.



Raj-Rajeshwari Devi of Krishnanagar Rajbari - established 1603 AD by Maharaj Rudra Rai.

Ref: Times of India article by Subhro Niyogi - "Nadia royal family bears Puja torch since Akbar era" dated: Oct 19, 2015

Durga Puja



Adi Chitteshwari, Cossipore, Kolkata - temple established 1610 by zamindar Manohar Ghosh; built with neem wood much earlier by dacoit Chitey - discovered in 1586 by tantrik Nrishinga Brahmachari.



Sabarna Roy Chowdhury Family - Boro Bari, Barisha - established 1610 AD



Shobhabazar Rajbari - "Baag ola Bari - House with the tigers (বাঘওয়ালা বাড়ি)" established 1757 AD by Raja Nabakrishna Deb.

Durga Puja



Rare photo of Dutta Chowdhury family's 431th Durga puja, 1999.

The ears of Devi's mount indicates that it is of **Ghora-Mukha-Singha** (ঘোড়া-মুখ-সিংহ) style. Samir Adhikari was the artisan.

Jaya (জয়), Vijaya (বিজয়), and Shiva are seen at the top of the back-drop.



Rare photo of Dutta Chowdhury Family Durga Puja - circa 2004, with **Ghora-Daba-Singha** (ঘোড়া-দাবা-সিংহ) as Devi's mascot.

The circa 2004 photo (at right) was taken by Dhruba Dutta Chaudhury. Sameer Adhikary was the artisan of both the images (*pratima*) shown above, and he must have been depicting **ঘোড়া-দাবা-সিংহ** as Devi's mascot for several years. The Adhikari family from Prasasta of Howrah was our own artisan; knowing our tradition. Asit Halder subsequently took over as the family's artisan, and since then the regular lion has been Devi's mascot till now.

Ram Sharan Dutta Chowdhury initiated the family's annual Durga Puja at Mahiary in circa 1568; that was before Adi Chitteshwari of Cossipore was discovered in 1586. Undoubtedly Ram Sharan's puja was one of the oldest in Bengal.



typical আটচাল

Like Adi Chitteshwari, Ram Sharan's Durga in the form of **দশভূজা মহিষাসুরমর্দিনী** had either **ঘোড়া-মুখ-সিংহ** or **ঘোড়া-দাবা-সিংহ** as Durga's mascot; with a simple **একচালা** as backdrop. While Adi Chitteshwari was made of neem wood, Ram Sharan's Durga was of clay (**মূর্যী**), housed inside an **Aatchala** (**আটচালা**) structure of hay. Inclusion of Kartikeya, Ganesha, Laxmi and Saraswati; i.e. Devi with her family (**সপরিবার**), took place at around 1630-1640 AD when Ram Sharan's youngest son Kashiswar relocated the puja to Andul. The backdrop has been **ঢানাটোরি** since then ... backdrops are explained in later pages.



* LIONS IN BENGAL

In the following paragraphs we have provided evidence to show that lions roamed the jungles of Bengal at one time.

(A) See Wiki - Asiatic lion

"The Asiatic lion was first described in 1826 by the Austrian zoologist Johann N. Meyer who named it *Felis leo persicus*. Until the 19th century, it occurred in eastern Turkey, Iran, Mesopotamia, and from east of the Indus River to Bengal and Narmada River in Central India. Since the turn of the 20th century, it is restricted to the Gir Forest National Park and surrounding areas." Here are some references:

Vernacular.—Sher, Babar-sher, Singh (Hindi); Untia-bagh (Camel-tiger) (Guzerati); Sáwach (Kattywar); Shingal (Bengali); Suh or Suh ȝ, Siming ȝ (Kashmiri); Rastar (Brahui).

*Locality of the type of *persicus* of Meyer, "Persia": of Fischer, Teheran (ex Temminck, Mon. Mamm. p. 86, 1827); of *bengalensis*, Hariana (according to Blyth); of *asiaticus*, Bussorah or Basra (but probably based on the same specimens as Fischer's *persicus*); of *gooratensis*, Ahmedabad; of *indicus*, India.*

Distribution.—Formerly Persia, Mesopotamia †, no doubt BALUCHISTAN, and NORTHERN INDIA from Sind in the west to Bengal in the east and from Rampur and Rohilkund in the north to the Nerabudda in the south. Now restricted to the Gir Forest in Kathiawar.

At the time of the English occupation of India lions were abundant throughout the northern portions of that country from Sind in the west to Bengal in the east, and from Hariana, Rampur, and Rohilkund in the north to the Nerabudda in the south; but the last of them are now restricted to the Gir Forest in Kathiawar, an area of about 500 square miles.

The Fauna of British India - Vol. 1, p213 & 219
by R.I. Pocock, pub. London, 1939

THE INDIAN LION

(Felis leo guzeratensis)

NATIVE NAMES.—*Sher, Babar-sher, AND Singh, HINDUSTANI; Untia-bagh (camel-coloured tiger), GUZERATI; Sawach in KATHIAWAR; Shingal, BENGALI; Suh (lion), AND Siming (lioness), KASHMIRI; Rastar, BRAHUI.*

Lions being inhabitants of more or less open, dry, and sandy districts, a large portion of India, such as the Assam Valley, the sub-Himalayan Terai, the sal-forest of the Narbada, the swamps of Lower Bengal, and the greater part of Madras, are totally unsuited to their habits; and their limited geographical distribution in the country is thus easily accounted for. The same cause may explain

The Game Animals of India, Burma, Malaya, and Tibet - p286 & 291
by Richard Lydekker, pub. London, 1907

Note: Both documents referenced above wrongly refer to "Shingal" as the Bengali word for lion. Actually "Shingal" is the Eastern Sylhet and Cachar word for deer (see Linguistic Survey of India Specimens Of The Bengali And Assamese Languages Vol.5; Pt.1 page 379). The standard Bengali word for Lion is "Singha (সিংহ)".

(B) "Fossil lion remains were found in Pleistocene deposits in West Bengal."

[Ref: Dutta, A. K. (1976). "Occurrence of fossil lion and spotted hyena from Pleistocene deposits of Susunia, Bankura District, West Bengal". Journal of the Geological Society of India. p 386–391. The Abstract of this paper reads as follows: "The note records the occurrence of fossil lion, *Panthera cf. leo*, and spotted hyena, *Crocuta cf. sivalensis*, in the Pleistocene alluvial deposits near Susunia in Bankura district West Bengal. This is the first definite record of fossil lion from India, and that of *C. cf. sivalensis* from any Pleistocene deposit in Peninsular India. The fossils are described and their distribution is briefly discussed".]

Durga Puja

* 15TH CENTURY ORIGIN OF THE GHORA-DABA-SINGHA (घोड़ा-दावा-सिंह) CONCEPT



Large commemorative silver coin of Sultan Jalal al-Din Muhammad, struck in 1421. Actual size 6.7 cm dia

Raja Ganesha was a Hindu ruler who seized control over Bengal in 1414 AD after the death of Sultan Bayazid of the Ilyas Shahi Dynasty. Facing an imminent threat of invasion at the behest of a powerful Muslim holy man named Qutb al Alam, he appealed to the saint to call off his threat. The saint agreed on the condition that Raja Ganesha's son **Jadu** would convert to Islam and rule in his place. Raja Ganesha agreed, and Jadu started ruling Bengal as **Jalal al-Din** in 1415 AD. (ref: Wiki - Ganesha dynasty)

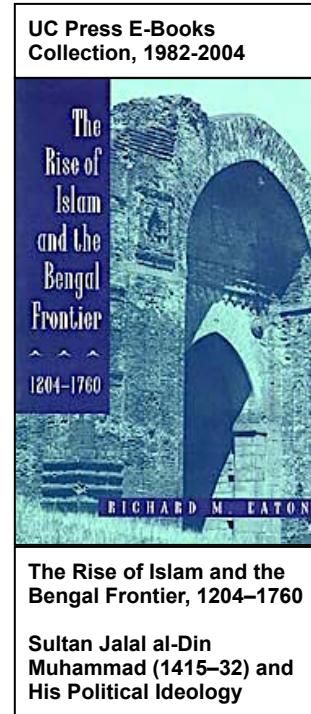
After Nur Qutb's death in 1416 AD, Raja Ganesha deposed his

son and acceded to the throne himself as Danujamarddana Deva. Jalal al-Din was reconverted to Hinduism by the Golden Cow ritual. After the death of his father in 1418 AD, **Jalal al-Din** once again converted to Islam and started ruling his second phase till his death probably in 1435 AD.

Jalal al-Din possibly intended his lion-motif coins to appeal to deeply rooted sentiments that focused on Goddess-worship. He did not attempt to disguise his identity as the son of a Hindu chieftain, but instead proclaimed his paternity in Arabic letters, affirming himself to be bin Kans Rāo, "son of Raja Ganesh".

The above references provide an accurate history about the origin of **Ghora-Daba-Singha**, Ma Durga's mascot at the zamindar houses of 15th century onwards.

Apparently there is a theory propagated by one or more experts that Bengali artisans working on Durga images of clay during those early centuries did not know what a lion looks like, because lions never existed in Bengal. That is not true. If ignorance about the looks of a lion were a real issue, the artisans could have used the tiger as Durga's mascot as prevalent in North India since the tiger is local to Bengal. Using the horse ... or variation of a horse to look as the knight chess-piece ... as Durga's mascot was a simply matter of artistic style chosen by the *rajas* and zamindars.



The Rise of Islam and the Bengal Frontier, 1204–1760

Sultan Jalal al-Din Muhammad (1415–32) and His Political Ideology

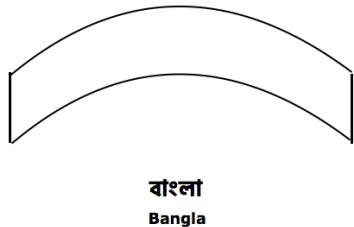


Durga Puja

* চালি - CHALI ... BACKDROP OF DURGA IMAGES

We will discuss three of the well-known backdrops behind Durga images in Bengal ... Bangla Chali (বাংলা চালি or একচালা), Muttchauri Chali (মঠচৌরি চালি), and Tanachauri Chali (টানাচৌরি চালি). Every *Chali* has *Patachitra* (পটচিত্র) painting on it according to family tradition.

* বাংলা চালি or একচালা



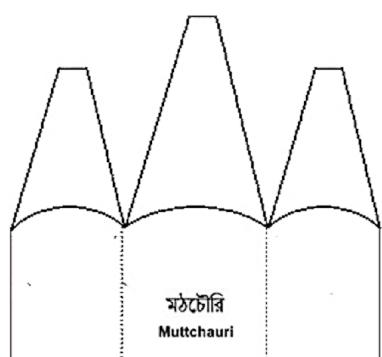
বাংলা
Bangla



Ray Bari of Krishnanagar - Durga Puja

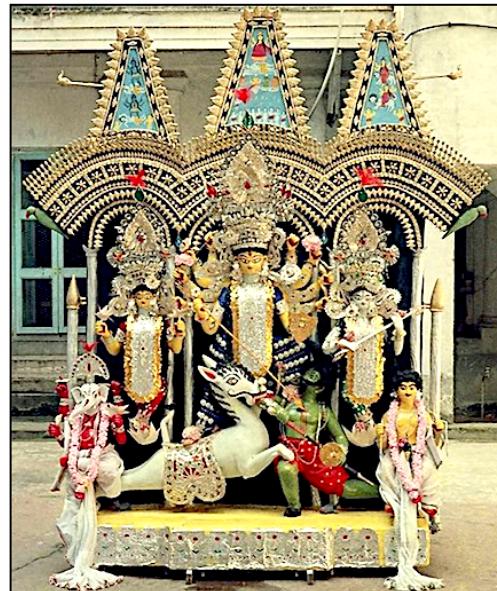
This is the oldest known pattern of backdrop; initially designed by the artisans of Krishnanagar as can be seen behind the images of Raj-Rajeshwari Devi of Krishnanagar Rajbari ... see picture. Narratives from "Sri Sri Chandi" ... hymns dedicated to Devi are depicted in the *chali* as painted pictures.

* মঠচৌরি চালি



মঠচৌরি
Muttchauri

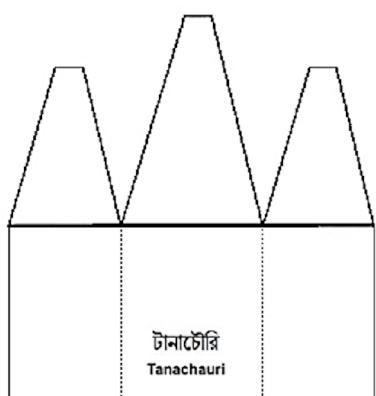
This backdrop has three flat-top peaks, below which are three half-moon intricately decorated pieces with lot of detail. The flat-top peaks represent significant spiritual principles related to Devi, which will be explained in the following page discussing the Tanachauri Chali. Other than the Raj Krishna Mitra Bari, Darjipara - Durga Puja ... see picture ... the Hatkhola Dutta Bari Durga Puja also uses this type of backdrop.



Rajkrishna Mitra Bari, Darjipara - Durga Puja

Durga Puja

* টানাচৌরি চালি



The backdrop comprises of three flat-top peaks, representing the three gunas (गुणः) ... qualities or modes of material nature. These are Sattva (Purity - सत्त्व), Rajas (Passion - रजस), & Tamas (Delusion or Darkness - तमस); as well as representing the three goddesses Saraswati, Lakshmi, and Durga corresponding to Creation (Brahma), Sustenance (Vishnu), and Shiva (Destruction). The three half-moons of *Muttchauri Chali* are replaced by a straight horizontal line; hence the name "Tanachauri Chali".



Ghosh Bari - Sankar Ghosh Ln,
Machuabazar, Kolkata

According to Wiki at https://bn.wikipedia.org/wiki/বাংলার_প্রতিমাশিলের_চালি ...

"কলকাতার সাবর্ন রায় চৌধুরী পরিবারের ৮ টি দুর্গাপুজোর
মধ্যে অধিকাংশ পুজোর থিতিমা এই চালি ব্যবহার করে। এছাড়া
হাওড়ার আনন্দুলের দত্ত চৌধুরী বাড়ী এই চালি ব্যবহার করে।"



Sabarna Roy Chowdhury Family - Boro Bari,
Barisha - established 1610 AD



Our Durga Puja 1988 AD, established circa 1568
AD by Ram Sharan Dutta Chowdhury.

Note: *Above Laxmi's peak is Vijaya (বিজয়া).*
*Above Durga's peak is Lord Siva
in meditation;
termed as শান্ত
যোগীবর, and above
Saraswati's peak
is Jaya (জয়া).*
*Jaya & Vijaya are
Devi's
attendants.
Patachitra (পটচিত্র)
painting per our
tradition shows*

Durga Puja

* OUR DURGA PUJA



Dutta Chaudhury Family Durga Puja - 2012 AD

★ Our Devi is known as Sri Sri Raj-Rajeshwari (শ্রী শ্রী রাজ-রাজেশ্বরী). See chapters on Ram



The Artisan at work on the Pratima (প্রতিমা).



Our 2012 Deity - ষষ্ঠী morning
photo: Biswarup Ganguly

Sharan & Kashiswar for historical information.
The images (প্রতিমা) of Durga; her children Ganesha, Lakshmi, Saraswati, Kartik with their mascots, & the demon Mahishasura are magically brought into life in the Durga Dalan on a clay altar (মাটির বেদি) by the artisan using sheaves of straw and handfuls of clay ... starting from Janmashtami day.

* Some Unique Features of our Deity - present & past

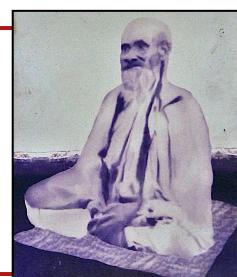
See photo at **right**. The altar is made of clay; which is quite rare to find these days. The wooden frame seen leaning against the wall will be placed flat over the altar, upon which the deity will be placed on the 5th day (পঞ্চমী) of the month Ashvin (আশ্বিন) of the Bengali calendar; typically corresponding to September or October of the Gregorian calendar. Photo at **left** shows how the composite deity is positioned on the frame.



Altar (পূজোর বেদি)

Traditionally the worship commences from the 6th day (ষষ্ঠী) onwards, in accordance with the requirements of the Brihan-Nandikeshwara Purana (বৃহন্নিকেশ্বর পুরাণ) and Vishuddha Siddhanta Panjika (বিশুদ্ধ সিদ্ধান্ত পঞ্জিকা) along with some Vaishnava rituals.

Note: **Khudiram Chakraborty** (ক্ষুদিরাম চক্রবর্তী) had been the priest (পুরোহিত - purohit) of our Durga Puja for several years. Because of his matted hair, he was known as **জটাধারী পুরোহিত**. He had an ashram in Bonnapara, Domjur, Howrah where ... according to popular anecdotes ... milch cows and snakes would listen to his commands; so powerful was his presence. He passed away in the year 1965, and was given a burial (সমাধি) in the ashram. Senior relatives at Andul say that his recital of Sri Sri Chandi slokas would reverberate throughout the entire dalan.



ক্ষুদিরাম চক্রবর্তী

Durga Puja

* BIJOYA DASHAMI (বিজয়া দশমী) marks the end of festivities. Although Devi is worshipped as Mother during the puja, at the time of her departure on the day of *Bijoya Dashami* she is loved as daughter of the house. The family members are all emotionally charged, as they are full of sorrow at the prospect of having to bid farewell to the Goddess. She had become one with the family every step of the way.

The immersion of the puja pot ... "ঘটে" ... takes place following the incision of thread in the morning itself on the day of "*Dashami Tithi*". The immersion of the "*Pratima*" takes place in the evening. The men of the household remove the decorations from the images, and lift the *Pratima* from the platform (বেদি) onto the floor of the *Dalan*, so that the women could conduct the "*Boron* (বরণ)" ... rituals of farewell.



বরণ



Ma Durga,
Andul Dutta
Chaudhury
Family,
2015 AD

The ladies wear ornate Benarasi or *Silk* (গরদ) saris, holding plates laden with the ingredients like *aalta*, *sindoor*, *paan*, and sweets used for the farewell ritual. One by one the Goddess and all her children with their mascots are showered with love. The married women greet each other by apply vermilion on the parting of the hair ... a symbol of marriage and auspiciousness.

The *Dhakis* rhythmically play the beats on their drums, as the women ... young and old ... dance in the courtyard with joy tinged with the sorrow of impending separation. There can be nothing more wonderful than watching women of all ages ornately dressed in enchanting colors, adorning the courtyard.

Menfolk come from Ranbangshi Para Road of the neighboring Jhorehat area for taking care of the immersion process. After the end of the *বরণ* rituals, the Rangbangshi men carry the *Pratima* over their shoulders to "*Dulé Para*", the locality of folks that take charge of the actual immersion. [**note:** See "*Ram Sharan & Kashiswar chapters for more information on the "Dulé community.*] The "*Dulé*" women complete their *বরণ*, after which the immersion takes place at the Bathing Ghat.

The family members bid a final tearful farewell to the Goddess as she floats away in to the darkness. Afterwards, our head priest sprinkles "*Shanti jol* (শান্তি জল)" ... *holy water for peace* ... following which everybody eats "*Naru* (নাড়ু)" ... ball-shaped sweets ... to commemorate Bijoya. The young ones touch the feet of the elders to seek their blessings, while the men embrace and exchange wishes.

নবমী নিশিরে, তোর দয়া নাইরে
তোর দয়া নাই
এত করে সাধিলাম তবু হইলি ভোর
ভস্তর শুক শুক ওই শোনা যায়
ভোলানাথ এলো বুঁধি নিতে গিরিজায়

কি কহিব মন বাথা, শুধাই মহেশ্বরে
তিনটি দীনের বেশি করা থাকে না তার ঘরে
উমা শশী উদয় হইয়া অস্ত হইতে যাতে চায়

এমন সোনার প্রতিমা গো, ভাষণ হইবে জলে
দুকুল কে মা আকুল করে
হাসি দিয়া কানা কত ঢাকি বিজয়ায়

Durga Puja



*Ma Durga, Andul Dutta Chaudhury Family,
2017 AD*

या देवी सर्वभूतेषु बुद्धिरुपेण संस्थिता ।
नमस्तारयै नमस्तारयै नमो नमः ॥

Durga Puja



*Ma Durga, Andul Dutta Chaudhury Family,
2021 AD*

या देवी सर्वभूतेषु बुद्धिरूपेण संस्थिता ।
नमस्तस्यै नमस्तस्यै नमस्तस्यै नमो नमः ॥

Hatkola Dutta Family

HATKOLA DUTTA FAMILY

This is the story of the Hatkola Dutta Family of Kolkata. In 16th century, Gobinda Sharan had severed ties with Andul because of disagreements with his elder brother Ram Sharan Dutta Chowdhury, and moved to a place called *Badar Rasa ... later known as Gobindapur* ... somewhere in the south of present-day Kolkata. Gobinda Sharan's grandson, Ram Chandra Dutta was the founder of the Hatkola Dutta family in the 17th century. Descendants of this family have held important positions of office, and have been widely respected throughout India.



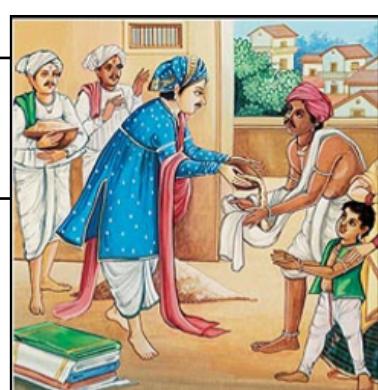
Madan Mohan Dutta Bari (*old Hatkola Dutta Bari*) Durga Puja



Hatkola Dutta Bari (Nimtola Ghat Street) Durga Puja

The Hatkola Dutta family became very successful in their business enterprises, and attained fame and respect because of their devotion and philanthropy. The following book extract gives an excellent summary of this illustrious family of Bengal.

Note: See chapter "*Andul > Badar Rasa / Gobindapur: Gobinda Sharan Dutta - Hatkola*" for complete details of Gobinda Sharan Dutta (# 17), and the history behind the move of his descendants from Gobindapur to Hatkola.



III.—DATTA FAMILY OF HATKHLA.

This old and respectable family is a branch of the most ancient Datta family of Bali.

Govinda Saran Datta, a descendant of Purusatam Datta, first came to Calcutta from Andul on receiving a Jaghir from one of the Emperors of Delhi. He had four sons Banesvar Datta, Bhubanesvar Datta, Bisvesvar Datta and Ram Narayan Datta, of whom we know very little of importance.

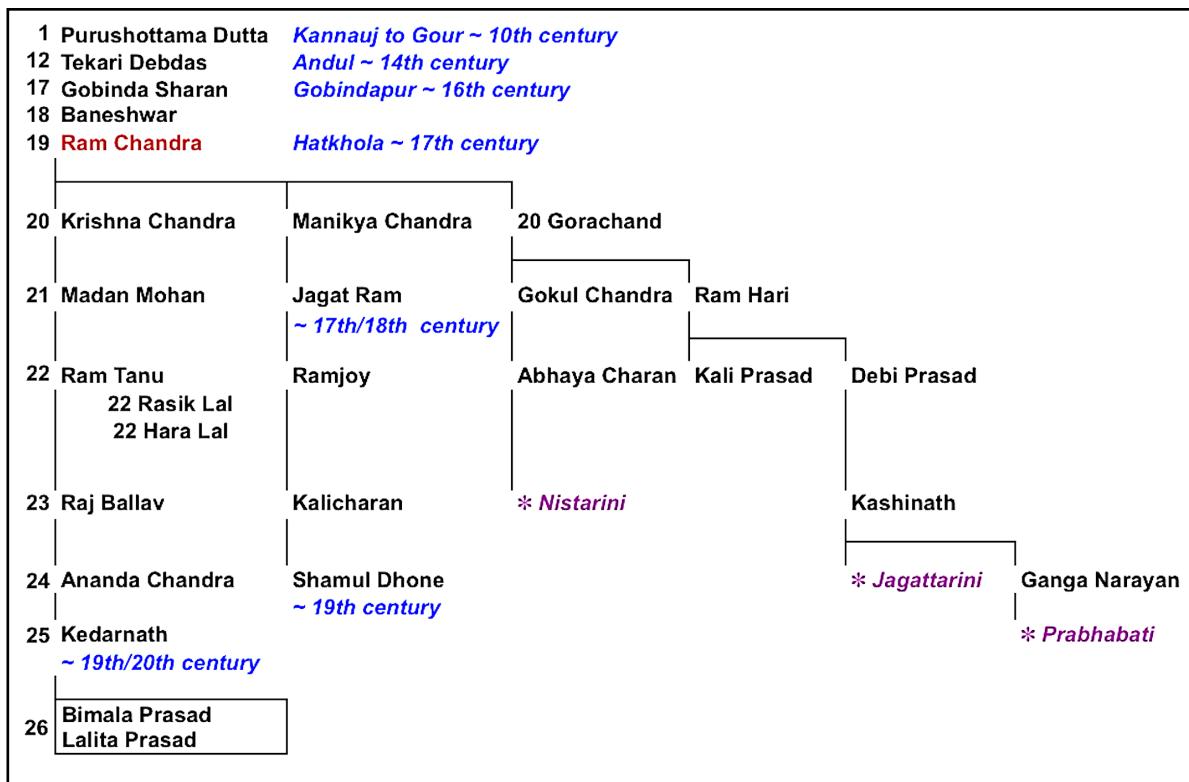
Banesvar Datta died leaving four sons, of whom the third Ram Chandra Datta, was a Banian to the Export and Import warehouses of the Hon'ble E. I. Coy. This respectable noble in concert with his brothers exchanged with the Hon'ble E. I. Coy. their landed property in Govindapur for Hatkhola,* and hence the members of this family are known as the Dattas of Hatkhola, Calcutta. Ram Chandra Datta, had five sons, Krishna Chandra Datta, Manikhya Chandra Datta, Bharat Chandra Datta, Sham Chandra Datta, and Gora Chand Datta. The eldest Krishna Chandra Datta had four sons, Madan Mahan Datta, Ram Sankar Datta, Ram Kanta Datta and Ram Lal Datta, and the second Manikhya Chandra Datta had three sons, Jagat Ram Datta, Kautuk Ram Datta, and Golab Chandra Datta. Madan Mahan Datta, the eldest son of Krishna Chandra Datta, left four sons, viz., Ram Tanu Datta (generally known as Ram Tanu Babu) Chaitanya Charan Datta, Rasik Lal Datta, and Haro Lal Datta. Jagat Ram Datta, the eldest son of Manikhya Chandra Datta, left three sons, Kasi Nath Datta, Ramjoy Datta and Haro Sundar Datta. The two surviving sons of Ramjoy Datta are at present considered as the representatives of this old family who hold Zamindaries in the Districts of Jessor and Hughli.

Among the ancestors of the Datta family, the name of Madan Mahan Datta is highly popular. He was a respectable Zamindar, banker, and owner of several ships. It was under his care, that Ram Dulal Dey not only acquired a liberal education but amassed a considerable wealth. Madan Mahan was extremely pious, and his religious endowments were immense. He had excavated tanks and wells, and dedicated temples to *Siva* at Ampta, Midnapur, Dacca, and other places; but the most prominent of all his acts was the erection of the stair-case to the top of the hillock *Pretesila* at Gya, which has indeed rendered his name immortal in our country.

Jagat Ram Datta, the eldest son of Manikhya Ram Datta, was next to Madan Mahan Datta in charity. Jagat Ram was a respectable Dewan under the Hon'ble E. I. Coy. at Patna. Here, he became much known by his dedication of a temple to Patnesvari, and by his endowment of Jaghir for its support. Some members of this family erected the twelve temples, called *Dodes Mandir* with a public *Ghat* both in Konnagar, as well as in Panihati, which being placed opposite to each other on either bank of the river Hughli, present a pleasing feature of beauty in the rich scenery on the lower reaches of the holy river.

The Modern
History
of the Indian
Chiefs, Rajas,
Zamindars, etc:
by Lokanatha
Ghosh,
pub. 1881

Hatkola Dutta Family

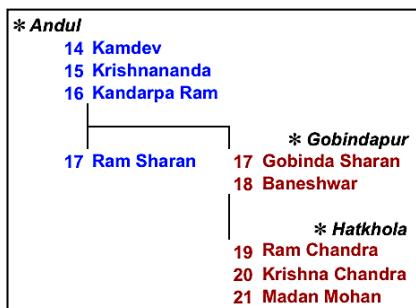


* RAM CHANDRA DATTA (# 19)

Ram Chandra Dutta, son of Baneshwar (# 18) and grandson of Gobinda Sharan (# 17), was employed in East India Company's Export-Import Division in their Patna Warehouse. It was Ram Chandra Dutta who, around 1705 AD, moved to Hathkhola where he built a palatial house that became famous as the "Hathkhola Dutta Bari" ... which later on was known as "Madan Mohan Dutta Bari", since Ram Chandra's illustrious grandson Madan Mohan Dutta was born and brought up in this house.

* MADAN MOHAN DUTTA (# 21)

Madan Mohan Datta, son of Krishna Chandra Dutta (# 20), was a contemporary of Lord Clive, and had become a well-established merchant in Kolkata.



The chapter on **Kamdev Dutta Chowdhury** describes how Madan Mohan fulfilled his ancestor Kamdev's wish that, in case he ... *Kamdev himself* ... fails to do so later, someone amongst his descendants be able to construct a flight of stairs for devotees to climb the hills of **Pret-Shila** in Gaya in order to offer *Pinda-daan* (पिण्डान) for the safe passage to heaven of loved ones who have passed away. Madan Mohan Dutta fulfilled Kamdev's wish by having a staircase of 395 stone steps, rest homes for pilgrims, & facilities for the temple uphill constructed.

Hatkola Dutta Family



Madan Mohan Dutta Bari Thakur Dalan

Madan Mohan Dutta Bari located in the Hatkola locality of Kolkata was the original "Hatkola Dutta Bari". It was constructed by Ram Chandra Dutta when he, along with other descendants of Gobinda Sharan Dutta, moved from Gobindapur to Hatkola sometime in the 18th century. Ram Chandra was a grandson of Gobinda Sharan.

Madan Mohan was a grandson of Ram Chandra. The name later changed to "Madan Mohan Dutta Bari" after Jagat Ram, another grandson of Ram Chandra, moved his residence to Nimtola Ghat Street which became known as the Hatkola Dutta Bari".

Photo credit: Shrabanti Brishti Mitra



Dura Puja at "Madan Mohan Dutta Bari"; more than 300 years old.

* RAMDULAL DE

Not only was Madan Mohan Dutta a successful businessman; he was also a great philanthropist as illustrated by the following story.

Ramdulal De, of mid-18th century, was born in acute



Ramdulal

poverty in a village called Rekjani. His mother passed away while giving birth to him. His father, Balaram, fled with the child Ramdulal in his arms to Kolkata in search of livelihood but passed away too. Ramdulal was left at the mercy of his maternal grand-parents who were also very poor.

Ramdulal's grandmother took him to Madan Mohan Dutta, in whose house she worked as a cook. Ramdulal stayed there, working as a servant. However, he was also provided the opportunity to study under the private tutor who taught Madan Mohan's children, and soon learnt to read and write in Bengali. He started working at Madan Mohan's office as an apprentice with a salary of Rs. 5 a month, which soon got raised to Rs. 10.



However, his honesty and trustworthiness took him far into the realm of success. It is a long story, and so I leave it for readers to go to the website (anantaprema.blogspot.com/2008/02/ramdulal-sarkar-bengals-first.html) and read for themselves about how, with Madan Mohan's support and his own industriousness, Ramdulal De became **Ramdulal Sirkar** ... the renowned businessman and international ship merchant who became well known even in the tough American business world as the *Rothschild of Bengal*.

In spite of his wealth and position, Ramdulal Sarkar remained the symbol of true humility. He never forgot Madanmohan's help. He would visit Madan Mohan every month, prostrate before him, and beg for his monthly salary of Rs. 10 which he continued to collect as a blessing from his master.

Ramdulal passed away in 1825, leaving behind two sons, Ashutosh (Satubabu), and Pramathanath (Latubabu) and a property worth Rs. 123,00,000 ... which was a magnificent sum two centuries ago.

Hatkola Dutta Family

* JAGAT RAM DUTTA (# 21)

Jagat Ram, son of Manikya Chandra (# 20), and grandson of Ram Chandra (# 19), continued to do well as the East India Company's *Dewan* at Patna, and became well known as a philanthropist.

In 1794, Jagat Ram Dutta initiated the traditional Durga Puja of the Hatkhola Dutta family at the family's ancestral house at 78 Nimtala Ghat Street of Kolkata. His house became known as the new "*Hatkholia Dutta Bari*". Jagat Ram had also initiated the Hatkhola Dutta family's worship of Goddess Kali. See pictures below.

The Duttas of Hatkhola were one of the very few families of old Calcutta which did not resort to appeasing British officials to create wealth and fame for themselves. There were no dancing halls in this house. There were no parties and *nautches* held during Durga puja to appease white sahibs. But even then, members from this family held extremely important positions of office in Colonial times and were widely respected throughout India.



Ancestral house of Hatkhola Dutta Family, at 78 Nimtala Ghat Street, Kolkata.

Photo credit: Dipu Singh

Hatkola Dutta Family



Nimtola Ghat Street Hatkola Dutta Bari Durga Puja

photo credit: Bhaskar Dutta

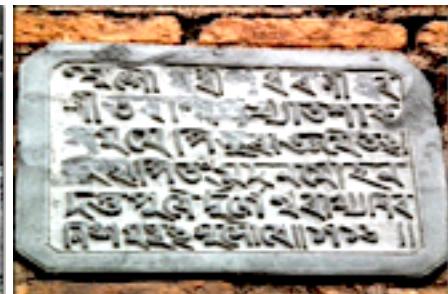


Nimtola Ghat Street
Hatkola Dutta Bari Kali Puja

photo credit: Arpan Dutta

* RASIK LAL DUTTA (# 22) and HARA LAL DUTTA (# 22)

They were sons of Madan Mohan Dutta (# 21 - Hatkola), and are credited to have constructed the Durgeshwor Shiv Temple at 16 Md. Ramjan Lane, near the Hatkola Dutta residence (*below left*). Compared to its area coverage, its 50 feet height is much out of proportion, keeping with the massive size of the deity (*Shivalinga*), which is about 10 feet high.



The names of Rasik Lal and Hara Lal are engraved at the base of the *Shivalinga* (*above middle*). A stone plaque with Madan Mohan Dutta's name, (*above right*), indicates that Rasik Lal and Hara Lal had the temple built in honor of their father; sometime during late 18th century. [Note: [Information by Santanu Roy](#)]

Hatkholia Dutta Family

* KALI PRASAD DUTTA (# 22)

Kali Prasad was the son of Ram Hari (# 21), and grandson of GoraChand (# 20). The Kalighat Temple at Calcutta was erected under the patronage of the Kali Prasad Dutta of our Hatkholia Dutta family branch with the help of Santosh Roy Chaudhury of the well-known Sabarna Roy Chaudhury family of Barisha, Kolkata. Kali Prasad Dutta had given Rs.25,000/- to Santosh Roy Chaudhury to support construction of the temple. The amount was almost all of the Rs.30,000/- that was spent.



The temple was completed in the year of 1809 AD by Santosh Roy Chaudhury and his grand son, and so the Sabarna Roy Chaudhury family became the owners of this temple. The members of the Halder family became the hereditary organizers of worship. In the 1960s, a committee was formed for the administrative management of the temple with representation from the Government.



While Kali Prasad Dutta's contribution towards the construction of Kalighat was highly commendable, there were unfortunate historical events preceding his noble action. Sometimes good things happen as a result of unfortunate events or actions. Kali Prasad was a cousin brother of Abhay Charan Dutta, father-in-law of Raj Narayan Basu (see *writeup about him later*). Kali Prasad had developed an amorous relationship with a Muslim woman, accepted conversion to Islam in order to make her happy, and one or two children were born. This enraged the Hindu community, and Kali Prasad was ostracized. The lady passed away soon thereafter, and so Kali Prasad became anxious to get re-accepted into the Hindu community. Some leaders of the community were opposed towards pardoning him, but eventually all was well because of the initiative by

Ramdulal Sircar and Santosh Roy Chaudhury. Kali Prasad donated most of what was required, and Kalighat was established. He spent the last few years of his life at Kalighat ... a reformed man; devoted to Mother Kali.

* NISTARINI (# 23)

- ★ Daughter of Abhaya Charan Dutta (# 22)
- ★ Wife of Raj Narayan Basu - writer and intellectual of the Bengal Renaissance
- ★ Maternal Grandmother of Sri Aurobindo - revolutionary, philosopher, yogi, and poet



Raj Narayan Basu (Bose)

INFORMATION

Rajnarayan Bose (7 September 1826 – 18 September 1899), Sri Aurobindo's maternal grandfather, was born 7 September 1826 in the Borhal village of South 24 Parganas of West Bengal. His father Nanda Kishore Basu was a disciple of a Raja Ram Mohan Roy and later a Secretary of him. One of his younger brothers was Abhaya Charan.

A bright student since childhood, Rajnarayan was brought to Calcutta in 1833. Admitted into the school of Sambhu Master. In 1834 was admitted to David Hare School (Society's School later known as Hare School). He studied there till the age of 14, and was noticed by the teachers for his brilliance and intellect. In 1840 was admitted into the Hindu (Presidency) College, Calcutta. In 1843 — awarded highest scholarship of the Hindu College at the Annual Examination of the First class. In 1844 — end of college career. Travel over Gour and Rajmahal with Ramgopal Ghosh.

He was erudite man, was interested in Vedanta philosophy. Was formed at India secret society. Young Tagore became its member. Society was occupied in revolution propaganda and fought for India's independence. In 1846 Rajnarayan formally initiated to Brahmoism. New member of the Tattwabodhini Sabha. Journey by boat with Maharshi Devendra Nath Tagore from Uluberia to Burdwan.

In 1847 — marriage with Nistarini Devi of Halkholia, Calcutta, the daughter of Abhayacharan Dutta. They had nine children, six daughters and three sons: Swarnalata, eldest daughter, the mother of Sri Aurobindo; Jogenranath (bachelor, "Boramama"); Hemlata (married to Dinanath Dutta); Sukumari (married to Trailokyanath Ghosh); Lilabati (Lilavati) (1864-1924, aunt 'Na-mesi' married to Krishna Kumar Mitra at Calcutta in April 1881); Lajjabati (1870-1942, spinster, her poems were a feature of many Bengali magazines of the time); Jatindranath; Munindranath (a man of letters); Kumudini (1882-1943, married to Sachindra Prasad Bose).

by courtesy: www.aurobindo.ru/persons/00025_e.htm

* SHYAMAL DHONE DUTTA (# 24)
also known as SHAMUL DHONE DUTT



Mr. SHAMUL DHONE DUTT, Solicitor, senior member of the firm of Shamul Dutt & Gupta, is the son of the late Kali Charn Dutt, Zemindar. He was born at Calcutta in the year 1843 and educated at the Hindu College and at the Presidency College. His first articles were to Mr. W. F.



Mr. SHAMUL DHONE DUTT.

Gillanders, but subsequently these were transferred to Babu Roma Nauth Law, of the firm of Swinhoe and Law. Mr. Dutt duly passed his examination in the year 1870 and was enrolled in December of the same year. As he had passed before

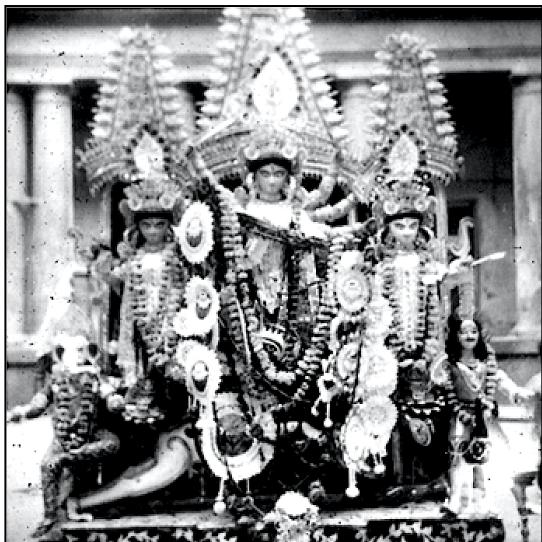
his turn, he had to endure a wait of six months before being enrolled. Mr. Dutt's abilities speedily brought him in business when he commenced to practise on his own account, and for some years he conducted single-handed his growing practice, but later he took into partnership Mr. Nalin Chandra Gupta, who had been his articled clerk. The firm after Mr. Gupta's enrolment became Dutt and Gupta, under which title it is still carried on and has become very prominent in legal circles. Mr. Dutt takes an interest in public affairs and in all matters appertaining to the well-being of his countrymen.

The Cyclopaedia of India: Biographical, Historical, Administrative, Commercial, Vol. 2
p227, pub. Calcutta, 1908

★ Shamul Dhone was the youngest son of Kalicharan (# 23), grandson of Ramjoy (# 22), and great-grandson of Jagat Ram (# 21). He was a solicitor at Calcutta High Court. Due to disagreements with his elder brothers, he moved out of their Nimtala Street home in 1882, and purchased his own home at 159 Balaram De Street where he initiated Durga Puja and Kali Puja.

Shamul Dhone had two daughters; the younger one got married to Sirish Chandra Ghosh of the reputed Girish Chandra Ghosh family. Sirish Chandra inherited his father-in-law's house which became the Ghosh family's home since then.; retaining the Dutt family's traditions of worship.

Hatkola Dutta Family



Durga Puja - Shyamal Dhone Duttabari
left: *circa 1889*. right: *present-day*

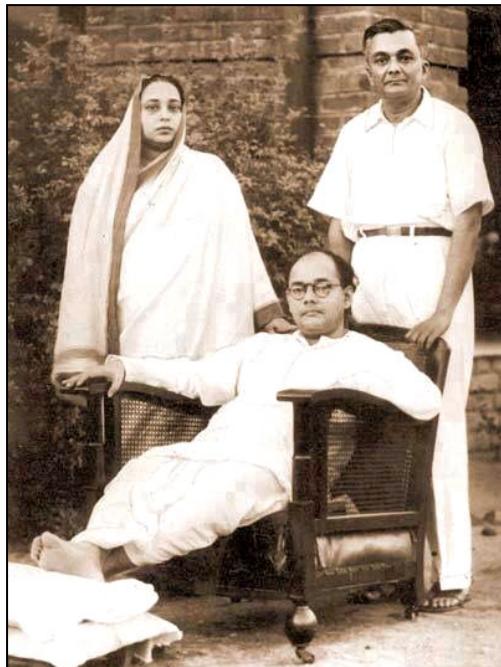


Kali Puja - Shyamal Dhone Duttabari - *circa 2017*

Hatkola Dutta Family

* KASHINATH DUTTA (# 23)

Kashinath moved his family from Hatkola to Baranagore. He held a high administrative post in the firm of Messrs Jardine, Skinner & Co., a British firm doing business in Calcutta. On 4th October 1855, a petition was submitted to the Legislative Council, supporting this legislation for the Hindu Widows' Remarriage Act of 1856. This was led by Ishwarchandra Vidyasagar. However, other than Vidyasagar, the first person to sign it was Kashinath Dutta, from the Hatkola Dutta family. There is a road named Kashinath Dutta Road in Baranagar.



Subhas, with his parents

* JAGATTARINI (# 24):

- ★ Daughter of Kashinath Dutta (# 23)
- ★ Wife of Sir Ramesh Chandra Mitra - first Indian officiating Chief Justice of the Calcutta High Court.

* MRS. BOSE (# 24):

(first name could not be retrieved)

- ★ Daughter of Kashinath Dutta (# 23)
- ★ Younger sister of Jagattarini (# 24)
- ★ Wife of Rai Bahadur Hari Vallabh Bose - Leading lawyer in Cuttack, Orissa circa 1880, Government Pleader.

* GANGA NARAYAN DUTTA (# 24)

Son of Kashinath Dutta (# 23), professionally he further enhanced his family reputation.

* PRABHABATI (# 25):

- ★ Daughter of Ganga Narayan Dutta (# 24)
- ★ Wife of Janaki Nath Bose - Leading lawyer in Cuttack, Orissa circa 1885, Public Prosecutor 1891, Government Pleader 1905 after Rai Bahadur Hari Ballabh Bose passed away.
- ★ Mother of Netaji Subhash Chandra Bose

Note: Information on Rai Bahadur Hari Vallabh Bose and Janaki Nath Bose was retrieved from "The Statesman" dated Dec 25, 2019.

Introduction to Prabhavati

Prabhavati, mother of Subhash Chandra Bose, was born in 1869. Her father, Ganganarayan Dutta, belonged to the Dutta family of Hatkola (northern part of Calcutta). Dutta family was one of those families that had taken full advantage of the new political order from social and economic viewpoints. This family was known for its riches.

Kashinath Dutta, grandfather of Prabhavati, settled in a small town called Barnagore, which was about six miles from north Calcutta. He gathered a large fortune with his hard work and perseverance. His magnificent mansion was famous far and wide. Kashinath was an educated man. He had worked on an administrative post in M/s Jardine Skinner, a British trading firm. Ganganarayan too was an able and educated person, who followed in his father's footsteps to accumulate further family honour.

Test for Marriage

Eldest among nine brothers and six sisters, Prabhavati was the child on whom the parents doted on. Kashinath and Ganganarayan wished to have a suitable and scholarly bridegroom for her. A number of wealthy families of Calcutta were eager to enter into marital alliance with her, yet Dutta family wished to take a decision patiently. After due thought, Jankinath Bose was finally selected for Prabhavati.

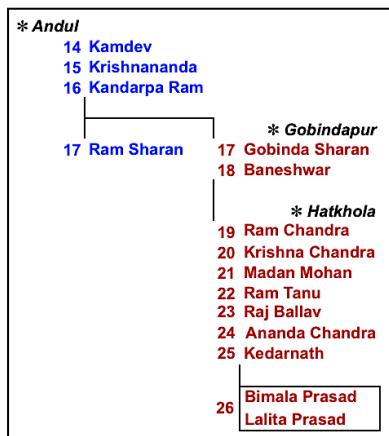
However, it was not an easy task for Jankinath. Before the alliance was settled, Jankinath Bose had to go through a written and intelligence test, which was conducted by Sir Romeshchandra Mitra (son-in-law of Kashinath and the First Indian Chief Justice of Calcutta High Court) and Rai Bahadur Harivallabh Bose (second son-in-law and a prestigious attorney of Orissa). The alliance was approved only after they were fully satisfied.

After marriage, Jankinath settled in Cuttack, and it was how his married life commenced.

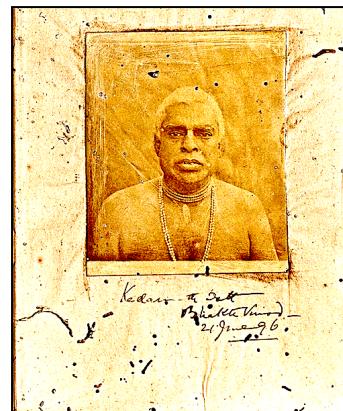
The Life and Times of Subhash Chandra Bose - p19, pub. 2008
By Praveen Bhalla

Hatkola Dutta Family

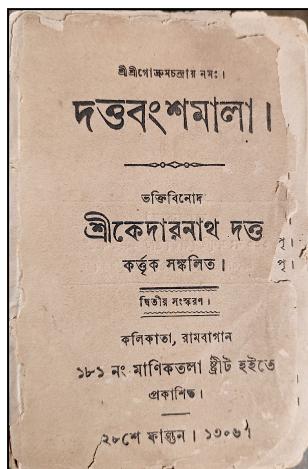
* KEDARNATH DUTTA (# 25) (Shrila Bhaktivinoda Thakur)



Kedarnath (1838-1914), the 3rd son of Ananda Chandra, was born at his maternal grandfather's home in Birnagar, Nadia District. He became a prominent thinker of the Bengali Renaissance and a leading philosopher, savant and spiritual reformer of Vaishnavism. He effected its resurgence in India in late 19th and early 20th century, and was hailed by contemporary scholars as the most influential Gaudiya Vaishnava leader of his time. He became known as Bhaktivinoda Thakur, and was the author of several books and verses on Vaishnavism. He is credited with pioneering the propagation of Gaudiya Vaisnavism in the West and its eventual global spread.

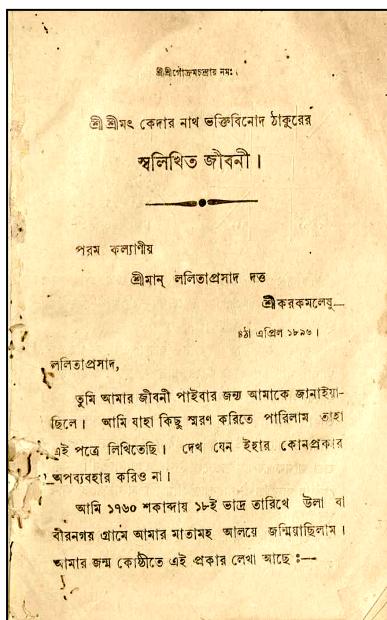
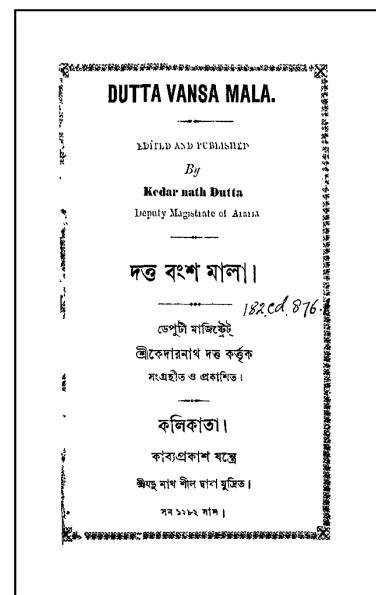


He edited and published over 100 books on Vaishnavism, and is credited with the rediscovery of the lost site of Chaitanya's birth, in Mayapur near Nabadwip, which he commemorated with a prominent temple.

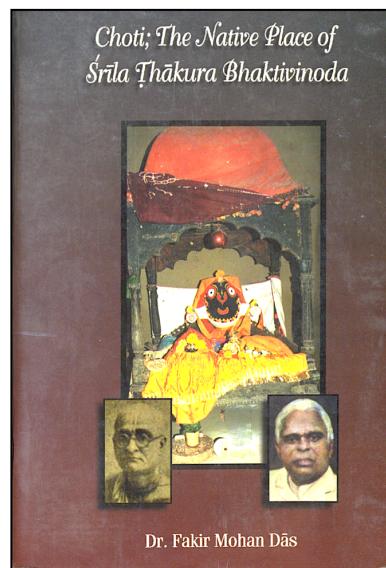


Kedarnath wrote the book "**Dutta Vansa Mala** (দত্ত বংশ মালা)" on our ancestral history, for which we will ever remain grateful. The 1st edition (see right) is of limited scope; and is available at the National Library of India, Kolkata, and the Internet Archive.

Kedarnath also wrote a 2nd edition of Dutta Vansa Mala (see left), with a very detailed account of our ancestry. It is a rare and valuable book of which only a few copies are available, but very difficult to locate or acquire.



**Swalikhita Jiboni
(স্বলিখিত জীবনী)**



**Choti; The Native Place of
Srila Thakura Bhaktivinoda**

There are two other books ... see below ... that provide a good deal of information about him; one being his autobiography that he passed on to his son Lalita Prasad.

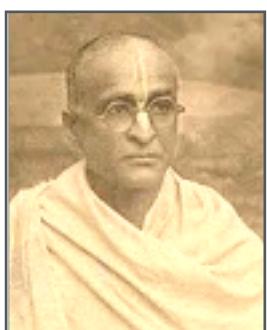
The other was written by Dr. Fakir Mohan Das, a Gaudiya Vaishnava, Sanskrit scholar, and member of the spiritual family of Srila Bhaktivinoda Thakura.

Also see in the Chapter on Krishnananda Dutta Chowdhury (# 15) a brief discussion on how Kedarnath's family got entrusted with Krishnananda's personal deities of worship at Choti, Odisha.

Hatkola Dutta Family

* BIMALA PRASAD DUTTA (# 26) (**Shrila Bhaktisiddhanta Sarasvati**)

Bimala Prasad (1874-1937), was born in Puri, Odisha. At the age of ten, he was initiated by his father into the Hare Krishna mantra and Narasimhadeva mantra. Later on, he attended a special Sanskrit college where he became expert in Sanskrit grammar, Vedic *shastra* and different views of philosophy.



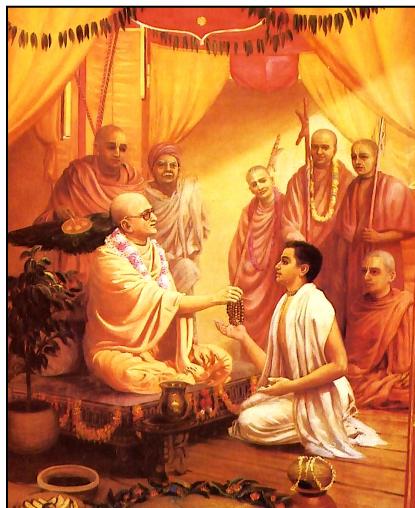
Bimala Prasad Dutta

In 1918, Bimala Prasad renounced the life of a householder to accept spiritual life, assuming the title Srila Bhaktisiddhanta Sarasvati Goswami Maharaja. For the purpose of propagating Krishna-bhakti throughout India, he organized the Gaudiya Math, with sixty-four branches throughout the country. The headquarters of his mission, the Chaitanya Gaudiya Math, was located in Sridhama Mayapur, the birthplace of Lord Chaitanya.

He was also the spiritual master of world renowned A.C Bhaktivedanta Swami Prabhupada, who at the age of 69 came to America to fulfill the counsel of his guru, and within a short span of 12 years established 108 centers world wide, made "Hare Krishna" a household term in the USA, translated texts into English, and gave purports to various Sanskrit Vedic texts such as the Bhagavad-Gita and Srimad Bhagavatam - allowing thousands to benefit from learning these valuable ancient teachings. There are several internet blogs, including those of the ISKCON/Harekrshna movement, dedicated to the life and teachings of Kedarnath and Bimala Prasad.

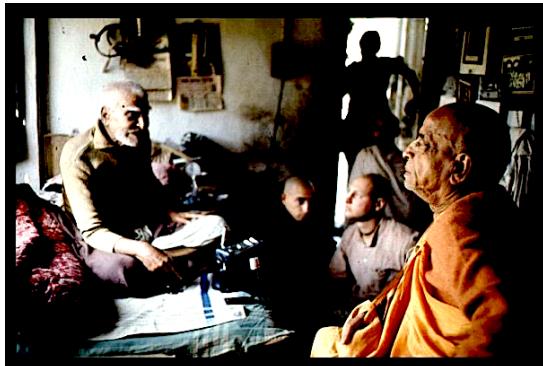


Temple at Chaitanya Mahaprabhu's birthplace in Mayapur established by Bhaktivinoda Thakur.



Painting depicting Srila Bhaktisiddhanta Sarasvati initiating Abhay Charan De ... who later became known as A.C Bhaktivedanta Swami Prabhupada ... into the path of Krsna Consciousness.

* LALITA PRASAD DUTTA (# 26)



Lalita Prasad Dutta (left) in a discussion with
Bhaktivedanta Swami Prabhupada

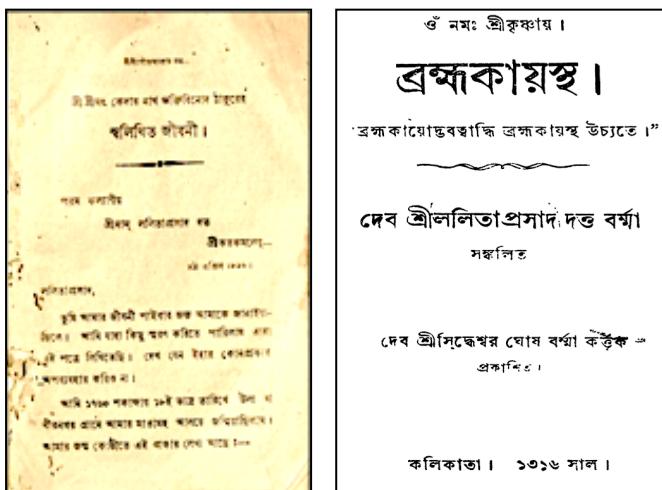
Lalita Prasad, Bimala Prasad's younger brother, was initiated by his father Kedarnath into the family's Vaishnava tradition.

Kedarnath had written in Bengali his autobiography *Swalikhita Jiboni* (শ্বলিখিত জীবনী) in 1896 in the form of a long letter to Lalita Prasad, who incidentally edited and published the first edition in 1916 after Kedarnath passed away.

Lalita Prasad's book *Brahmakayastha* (ব্ৰহ্মকায়স্থ) provides a wealth of information about our ancestry. He glorifies the Kayastha caste to be of divine origin ... authorized to follow the *dharma* of Brahmins as well as Kshatriyas; extensively supported by references to documents.

"**ব্ৰহ্ম**" is Supreme Reality; Consciousness, Existence, and Bliss ... detached from creation. It is Absolute; Pure. It

generally should not be used as an adjective of a word, or qualify another word.



The word "**কায়স্থ**" has the strength to be on its own; it does not require an adjective to define itself. It is derived from Kaya (**কায়** ... body) of **ব্ৰহ্ম** the Creator. However, one can combine **ব্ৰহ্ম** and **কায়স্থ** to emphasize that Kayastha was born out of the creator's body.

Naming the book as [**ব্ৰহ্মকায়স্থ**] may have been the right thing to do.

To uphold the dignity of the Kayastha as "twice-born", the text of *Brahmakayastha* focuses on the importance of wearing the sacred thread (*Yajnopavitam*, **যজ্ঞোপবীতম्**) by the Kayastha, since the Kayastha is in essence a Kshatriya ... a "twice-born" like the Brahmin and Vaishya.

On the other hand, Bhaktivedanta Swami Prabhupada (Abhay Charan De) the founder of ISKCON was critical of a birth-based caste system, and was of the opinion that the sacred thread should be a sign of those who are competent to study the Vedas from a spiritual master. Birth, parentage, or nationality should not be the only criteria of receiving the sacred thread.

Chart 1: Bally, Kumarhatta, Andul, Gobindapur, Harinavi, and Choa

Chart 1: Bally, Kumarhatta, Andul, Gobindapur, Harinavi, and Choa

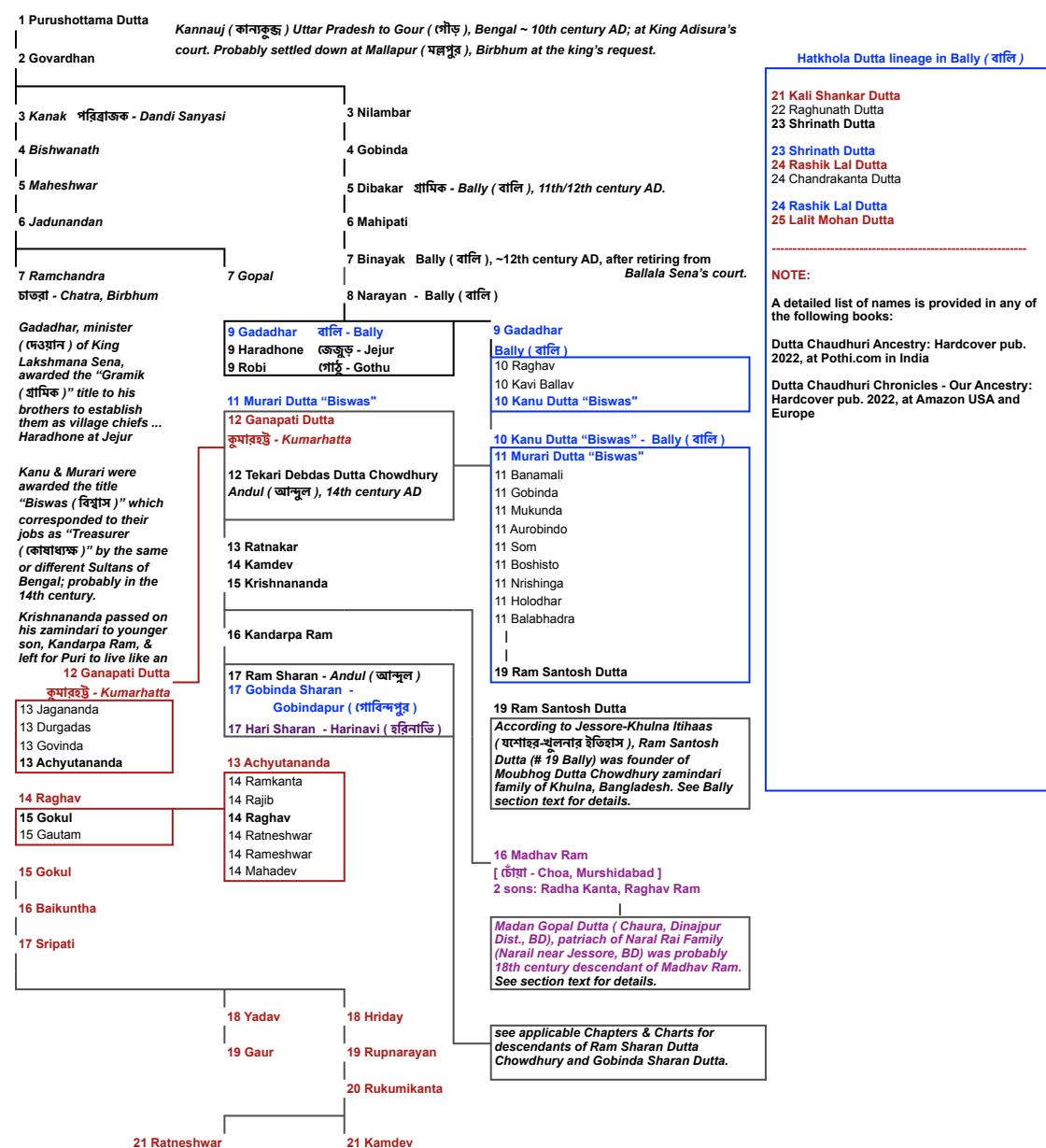


Chart 2: Andul - Descendants

Chart 2: Andul - Descendants

| | |
|----------------------------------|---|
| 1 Purushottama Dutta | <i>Kannauj (कानपुर), Uttar Pradesh, to Gour (गोर), Bengal ~ 10th century AD; at King Adisura's court. Probably settled down at Mallapur (मल्लपुर), Birbhum at the king's request.</i> |
| 2 Govardhan | |
| 3 Nilambar | |
| 4 Gobinda | |
| 5 Dibakar | <i>Awarded " Gramik (ग्रामिक)" title (probably for वालि - Bally) by King Vijaya Sena. ~ 11th or early 12th century.</i> |
| 6 Mahipati | |
| 7 Binayak | <i>Bally (वालि), 12th century AD</i> |
| 8 Narayan | |
| 9 Gadhadhar | |
| 10 Kanu | |
| 11 Murari "Biswas" | |
| 12 Tekari Debdas Dutta Chowdhury | <i>Andul (आन्दूल), 14th century AD</i> |
| 13 Ratnakar | |
| 14 Kamdev | |
| 15 Krishnananda | <i>Andul (आन्दूल), Puri (पुरी), 16th century AD</i> |
| 16 Kandarpa Ram | |
| 17 Ram Sharan | |

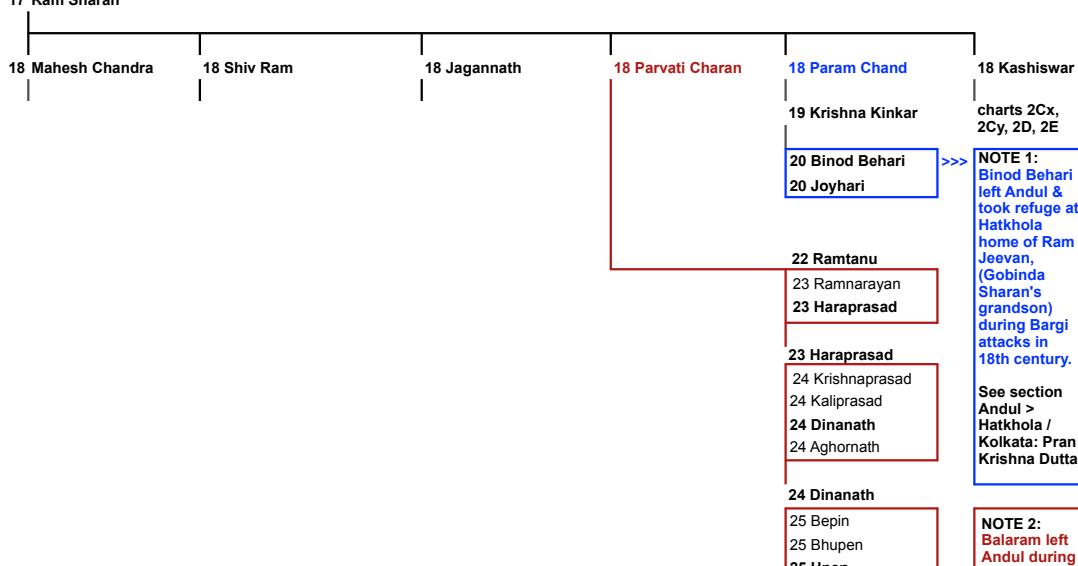
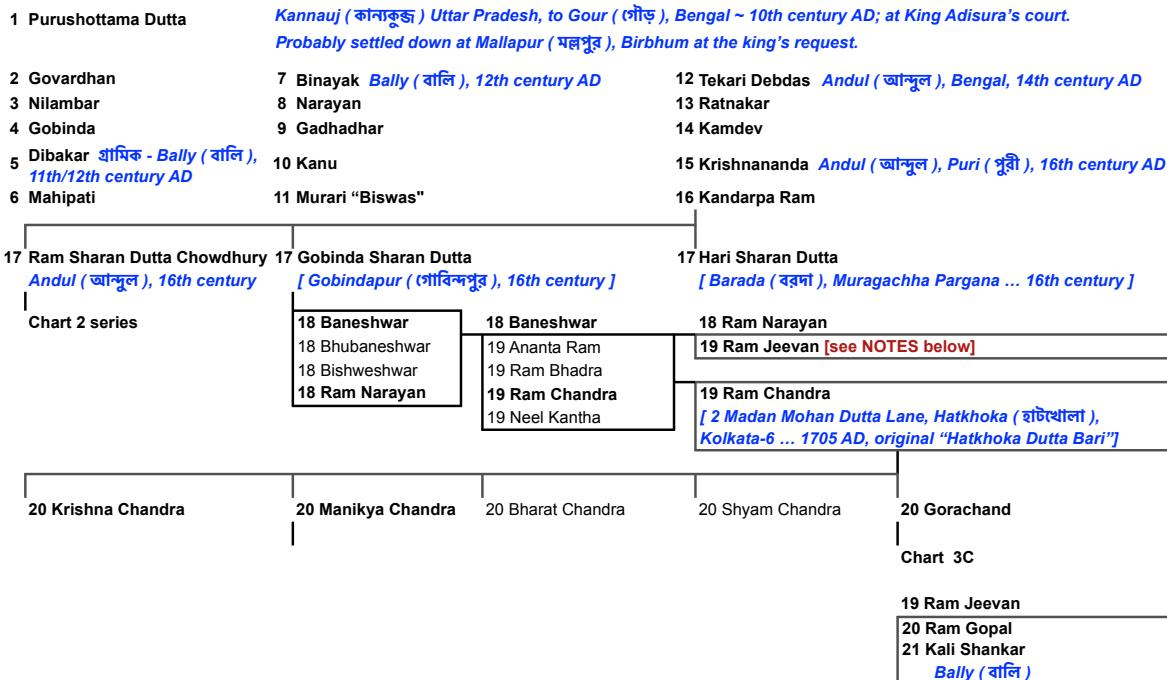


Chart 3: Hatkhola - Descendants

Chart 3: Hatkhola - Descendants



Notable Bally descendants of Kali Shankar Dutta (# 21)

(# 24) **Rashik Lal Dutta:** He worked as a contractor at Belur Math. When Swami Vivekananda was ill it was probably he who called a doctor for him. It is said that the Duttas of Bally had property inside the Belur Mutt, Howrah, the evidential documents are now lost.

(# 25) **Makhan Lal Dutta:** He owned a large amount of land in Ghusuri (near Salkia), Howrah. At his old age he became a sadhu and went to live in an ashram at Sakri in Bihar. Later when he suffered a leg injury, he was taken by his brother Durga Charan Dutta to Koderma in present-day Jharkhand. He passed away in the circa year of 1980 CE. After Makhan Lal became a sadhu his Ghusuri property got ousted by various local businessmen. Some portion of the property could be recovered which the family later given in lease. A minimal amount of money that comes from the lease, the family utilizes that in their annual Kali puja.

(# 25) **Dr. Atindranath Dutta:** He is said to be the first doctor in Kali Shankar Dutta's lineage at Bally. After passing MBBS he joined the Armed Forces Medical College at Pune, during the British times. At the age 40, he returned to Bally and started private practice.

(# 27) **Sajal Dutta:** He was a bright student & a fine footballer. He was appointed as "Head Sir" at Ramkrishna Ashram in Baranagar, North-24-Pargana. One day his parents could not find him, but subsequently he was found as a Sanyasi at Ramakrishna Mission Institute of Culture, Golpark, Kolkata. He took Sannyas in 1998 AD with the name Swami Satmmananda Maharaj. He was in his 20s then. He is now at Joshi Math, Uttarakhand.

NOTES:

Ram Jeevan Dutta (# 19) moved from Gobindapur after taking some property between Arihitola and Jorabagan, which became known as "Rambagan". Eventually Ram Jeevan's family sold off the property and moved elsewhere.

The family that subsequently became known as "The Rambagan Dutta Family" are not descendants of Ram Jeevan Dutta, and therefore not descendants of Purushottama Dutta.

Page 45 of "गाली ग्रामर इंडिया" by Mohit K. Bandhopadhyay indicates that Ram Jeevan Dutta's grandson, Kali Shankar Dutta (# 21) ... for reasons unknown ... moved to Bally (बालि), and settled down there with his distant relatives; the original Duttas of Bally.

See Chart 1 for some Bally descendants of Kali Shankar Dutta (# 21).

Detailed family tree charts are included in any of the following books:

Dutta Chaudhuri Ancestry: Hardcover pub. 2022, at Pothi.com in India

Dutta Chaudhuri Chronicles - Our Ancestry: Hardcover pub. 2022, at Amazon USA and Europe

Appendix: "Chowdhury - চৌধুরী" The Title

"CHOWDHURY - চৌধুরী" the TITLE

চৌধুরী খেতাব

হিন্দুরাজত্বে প্রজার নিকট হইতে করম্ভূকপ উৎপন্ন শস্যের ষষ্ঠাংশ গৃহীত হইত। সম্রাট আকবরের পূর্ব পর্যন্ত তৎপরিবর্তে কর স্বরূপ আয়ের চতুর্থাংশ সংগৃহীত হইত, যাহারা এই সংগ্রহ কার্য্যে নিযুক্ত হইতেন, তাহারাই "চৌধুরী" (সংস্কৃত চতুর্ধৰ্মী বা চতুর্ধৰ্মী) উপাধি পাইতেন। কিন্তু তৎকালে এ উপাধি কঠিন কাহাকেও দেওয়া হইত; পরবর্তী সময়েই "চৌধুরী" খেতাবের ছড়াচাঢ়ি হয়। পূর্বের ইহা রাজস্ব আদায়ী কর্মচারীর উপাধি ছিল, পরে ভূমধ্যাধিকারীদের স্থায়ী উপাধিকরণে পরিণত হয়। কিন্তু নৃতন জমিদারগণ এই খেতাব পাইতেন না, কেননা জমিদার ও চৌধুরী একার্থ বোধক নহে। জমিদারী পূর্বে একটি পদ স্বরূপ ছিল, ২৮ জমিদারগণ আদায়কারী "মারফতদার" স্বরূপ নিয়োজিত হইতেন। ২৯ ইহাদিগকে এক সময় রাজস্ব আদায়ের হিসাব দিতে হইত। পক্ষান্তরে "চৌধুরী" বংশানুক্রমিক উপাধি হইয়া দাঁড়াইয়া ছিল। জমির স্বত্ত্বাত্ত্বির সহিত জমিদারিত্ব স্থায়ী যায়, কিন্তু চৌধুরী উপাধি অত্যন্ত নহে। বস্তুতঃ জমিদার ও চৌধুরী অথবা কেঁজী ভিন্নার্থ বোধক শব্দ। ৩০ "চৌধুরী" উপাধি স্থায়ী ও উন্নাধিকারী প্রযোজ্য হইলেও, পূর্বের দশসনা বন্দোবস্তকালে কোন কোন নৃতন জমিদারকে ঐ প্রাচীন উপাধিতে ভূষিত করা হয়। ৩১ তদ্বাতীত তৎকালে চৌধুরী খেতাব ও "ইজ্জত" ও "রিয়াসত" ইত্যাদি বিক্রয় করারও উদাহরণ পাওয়া যায়। বলা বাহ্যিক, বর্তমানে কোন কোন স্থলে স্বয়ম্ভুত চৌধুরী দৃষ্ট হইলেও, প্রকৃতপক্ষে নৃতন চৌধুরী হইবার আর উপায় নাই।



Achyut Charan Chowdhury

[see Wiki for more information on him.](#)

★ Translation to English follows:

শ্রীহট্টের ইতিবৃত্ত (পূর্বাংশ) ... "The Early History of Sylhet"

by Achyut Charan Chowdhury Tatwanidhi, pub. 1920 AD (১৩২৭ বঙ্গাব্দ)

During the reign of Hindu kings, one-sixth of the harvest yield used to be taken as tax. The tax amount increased to **one-fourth** till the time of Emperor Akbar's reign. Those who were appointed to the job of collecting this tax were awarded the title of "Chowdhury - চৌধুরী". The word is of Sanskrit origin ... "চতুর্ধৰ্মী" ... one who holds one-fourth". During those days it was rare title to be awarded to someone; but later on an abundance of this title to be found.

What used to be a job title assigned to an employee of the administration for the purpose of tax collection subsequently became the title of a landowner. However, the new landowners did not receive this title, because owning land did not automatically mean that one is a "Chowdhury". চৌধুরী started as a পদ (position or job) for the purpose of extracting tax. They had to provide the records to the tax collected by them. In due course of time, " চৌধুরী " became an ancestral or family title.

Even if land ownership went away due to the abolishment of zamindari, the title remained. Literally there remained no connection between the words "zamindar" and " চৌধুরী ". Though it became hereditary, some new zamindars were awarded the title during the early "দশসনা (?) " arrangements. Other than that, during those days there have been instances of selling of titles like " চৌধুরী ", " ইজ্জত ", and " রিয়াসত ". Needless to say that, though some self-declared " চৌধুরী " may be found, there is really no way to become a " চৌধুরী ".

★ Bengali Wiki ... see below ... says the same thing about " চৌধুরী - Chowdhury" starting as a tax collector's job title, but eventually changing into a family surname.

তালুকদারদের কাজ ছিল খাজনা সংগ্রহ করা, প্রাদেশিক সরকারকে রসদ ও লোকবল সরবরাহ করা এবং বিভিন্ন দাপ্তরিক কাজ সম্পাদন করা। অধিকাংশ ক্ষেত্রে তালুকদাররা সংগৃহিত করের ১০% নিজস্ব প্রয়োজনে বরাদ্দ করতে পারতেন। তবে কিছু অধিক সুবিধাপ্রাপ্ত তালুকদাররা এক চতুর্থাংশ রাখার অধিকার পেতেন। এর ফলে তাদেরকে চৌধুরী পদবী দেয়া হয়। এসকল জমিদাররা ঔপনিবেশিক সময়ে নিজেদের সম্মান অবস্থাতে চৌধুরী পদবী ব্যবহার করতেন। ঐতিহাসিকভাবে এই পদবী দ্বারা ভূমির মালিকানা স্বত্ত্ব বোঝালেও সমসাময়িক কালে পদবী হিসেবে ব্যবহৃত হয়। পাঞ্জাব (ভারত ও পাকিস্তান) জাট, শুরজার ও রাজপুত গোত্রগুলো এই পদবী ব্যবহার করে। এছাড়া উপমহাদেশের অন্যান্য স্থানেও এর ব্যবহার রয়েছে।

JĀT.

36

25. The Jāts have a tribal council known as *panchayat* which is presided over by a headman, or Chaudhari,
Tribal council. which deals with the usual cases of violation
of caste rules and customs. The eldest son of a deceased Chaudhari
takes his father's place, provided he is competent to discharge the
duties of the post. The usual punishment is certain compulsory

The Tribes and Castes of the North-western Provinces and Oudh
Vol. 3 - 1896 by William Crooke, p36

Note: This reference indicates that the "Chowdhury" succession laws were valid not only in Bengal but in the Northern states also.

After Kandarpa Ram Dutta Chowdhury (# 16) passed away, his eldest son Ram Sharan Dutta (# 17) became the next "Chowdhury", not only for being the eldest son but also because he was competent to discharge the applicable duties.

Appendix: "Chowdhury - চৌধুরী" The Title

★ Here is another reference ... see below.

Balban had asserted the authority of the central government over the provincial chiefs, and Ala-ud-din Khalji tried to introduce system and uniformity in the administration of the Doab (the fertile area between the Ganges and the Jamna), the most dependable source of state revenue.

Ghiyas-ud-din Tughluq, who had a long experience of provincial administration in the Punjab, tried to improve the administration, but details of his provincial administration have not been recorded. Under his son, Muhammad Tughluq, we get details of the hierarchy of provincial officials, and this possibly follows a pattern introduced earlier.

The empire consisted of twenty-four provinces divided into a number of shiqs, or rural districts. The next smallest unit after the shiq was the pargana, or group of villages. *In a pargana and in the villages the old Hindu organization continued. The head of each pargana was a chaudhari, while a muqaddam or a mukhiya was the head man of the village.*

The most important feature of Muslim administration in India was the acceptance of the local autonomy enjoyed by rural areas. This policy had been followed by Muhammad ibn Qasim in the earliest days of Muslim rule in the Sind and was maintained by the sultans of Delhi. Qutb-ud-din Aibak, who originally handed back Ajmer to a son of Prithvi Raj, first adopted the policy of appointing Hindu officers for the administration of the country. *"The Hindu chief played such an important role in the rural life of the period that to many he was the government, whereas the sultan was almost a mythical figure."*

http://www.columbia.edu/itc/mealac/pritchett/00islamlinks/ikram/part1_07.html#n16: VII. The Administrative System of the Sultanate

* CONCLUSIONS:

★ "স্বাট আকবরের পূর্ব পর্যন্ত তৎপরিবর্তে কর স্বরূপ আয়ের চতুর্থাংশ সংগৃহীত হচ্ছিল, যাহারা এই সংগ্রহ কর্যে নিযুক্ত হচ্ছিলেন, তাহারাই "চৌধুরী" (সংস্কৃত চতুর্ধারী বা চতুর্ধরণ) উপাধি পাইতেন। "

The word **উপাধি** was considered a position assigned to an individual for the function of a tax collection; **not** to everybody in his family. When the "Chowdhury" tax collector passed away, his eldest son would inherit the tax collector's function and become the next "Chowdhury". It would continue to be an individual's job position ... not a family surname.

★ পক্ষান্তরে "চৌধুরী" বংশানুক্রমিক উপাধি হইয়া দাঢ়াইয়া ছিল।

Later on, the job function got transformed into a family title.

★ Tekari Debdas Dutta (# 12)

He became "Chowdhury" the tax collector of the entire Muzaffarpur Pargana. Considering what *"Pritchett writes in the extract at left ... there must have been several "Mukhiyas (head men) under Tekari.*

★ Krishnananda Dutta Chowdhury (# 15)

He was a tax collector. When he decided to give up everything, he could no longer be a "Chowdhury" because he was not a tax collector any more. Since "Dutta" was the surname, he went to Orissa as **Krishnananda Dutta**. His eldest son **Madhav Ram Dutta (# 16)** left for Choa. So, when Krishnananda decided to leave, the Chowdhury tax collection function went to the younger son Kandarpa Ram (# 16) who became known as **Kandarpa Ram Dutta Chowdhury (# 16)**.

★ Ram Sharan Dutta Chowdhury (# 17), ★ Gobinda Sharan Dutta (# 17), ★ Hari Sharan Dutta (# 17)

When Kandarpa Ram passed away, the responsibility of tax collection passed on to Ram Sharan ... he became Ram Sharan Dutta Chowdhury. Gobinda Sharan Dutta and Hari Sharan Dutta found their elder brother's overlordship unacceptable, so they both left.

Gobinda Sharan did not give up the Chowdhury title, as some authors suggest, because he was not a Chowdhury; it had not yet become part of the surname.

The same thing with Hari Sharan ... some suggest that he continued to retain the Chowdhury title, but his descendants at Harinavi gave it up. That is not true. He was Hari Sharan Dutta, and his Harinavi descendants remained as Duttas.

★ **Kashiswar Dutta Chowdhury (# 18)** with the help of Prince Khurram got back the property usurped by his uncle Gobinda Sharan, and shared the property responsibilities with his brothers. At this point of time, the Mughals started accepting the family's usage of Dutta Chowdhury as the surname.

Saraswati River at Andul



Saraswati River at Andul

photo credit: Biswarup Ganguly.

Note: *Bipradas Pipilai, 15th-century poet who contributed to the Manasamangal genre of poems in praise of the serpent-goddess Manasa, is particularly well known for his vivid description of the journeys of the merchant Chand Sadagar, giving details of Saptagram and the lower reaches of the Hooghly (Bhagirathi)-Saraswati rivers.*

Ref: *Wiki on Bipradas Pipilai*

